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POETRY.

For the Churchman.

THE FRIEND THAT DIED FOR ME.

BY FLACCUS.

I.

When blind with sin, my Father's will
I reckless disobeyed,
One pitying friend bore with me still,
And interceding, prayed:
With sobs and tears he bent him down,
A suppliant on the knee—
Oh! shall my thankless heart disown
The Friend that wept for me?

II.

When sore beset with deadly foes,
Forlorn, about to yield,
His guardian arm would interpose,
To succor, and to shield:
His wounds secured me from distress—
His sufferings set me free—
Oh! grateful, let me ever bless
The Friend that bled for me!

III.

And, when insulted Justice claimed
A victim for His shrine,
This faithful Friend, unsought, unblamed,
Laid down his life for mine:
The tortures I deserved, he bore,
And perished on the tree—
Oh! let my prostrate soul adore
The Friend that died for me!

From the British Critic for October, 1841.

CATHOLIC WORSHIP.

In expressing our general agreement in the views of the able and interesting writer* whose work we are criticising, we have no wish to lose sight of the fact, that he is of one communion, and ourselves of another. This we observe, not less in anticipation of probable objection, than as a safeguard against the *unreality* which is the sure consequence of seeming to treat as an actual, what, in our case, is more or less of an imaginary, system. There can be no doubt that, were we to go no farther than the outward symbols of our national religious character, such, for instance, as the visible arrangement of our churches, or the current language of the time, we should be met at every step by a practical contradiction to the very first principles of the Abbe's work. So far from the Holy Eucharist being in the usual practice of the Anglican Church the *nucleus* of the liturgical Service, it is a pure accident of it, if any thing can be one. Whereas a sermon is (practically) regarded as of the essence of Divine Worship, the Blessed Sacrament of the Altar is not. Our service, as it is ordinarily administered, leads persons to the gate of the Holy City, and there leaves them. The "daily Bread" of the religious life is replaced, in the actual Protestant system, by the husks of a mere capricious teaching. Instead of being regularly sustained by wholesome food, the little ones of Christ are now starved upon stones, now stimulated by cordials. The Word of God is made of none effect by our traditions. At the consecration of churches (speaking generally) the Eucharist is not esteemed a necessary part of the service. In many churches the Altar is eclipsed by the pulpit; and the reading desk is made to look like a pulpit. The very prayers are *preached*, or, at least, read as an address to the people. The first question to parties coming from church is, "whom did you *hear?*" The very recital of the prayers is a subject of criticism, and the chief study of the minister invoking blessings on the people is, to be *impressive*. Such words as "solemnize," "celebrate," and others which imply an *act*, a *mystery*, an *oblation*, are superseded by those which import that man is the object, and intellectual illumination the end, of Divine Service. We think a step is gained, when persons go so far as to talk of "*performing a ceremony.*" While then things are as they are, it seems almost like mere bombastic trifling, to talk as if they were as they should be; and this is, we suppose, a difficulty of which not a few persons are conscious at the present time. However, there seems to us but one way of meeting the difficulty of our position; and that is, not to keep the true standard out of sight, or endeavor to misrepresent facts, as they exist among ourselves, into an apparent conformity with it; but to exhibit the glorious ideal at the risk of seeming visionary, and to expose the actual deviations from it, with the certainty of being thought treacherous.

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The external system of the Church Catholic will never be appreciated, until it is felt to be the correlative of certain deep-set principles of our nature. It is no mere accident of religion, it is of its substance; no adscititious ornament, but a spontaneous and native development. Forms are the expression of the Mind of the Spirit; rites are breathing words; ceremonies, the signs of momentous truths. How then can we degrade *them*, and yet keep inviolate the great Sacramental principle of which they are in essence, though not of course in detail, the necessary result? In the majesty of her symbolical system, the Church stands out as the Vestibule of Heaven, guaranteeing by the conspicuous beauty of the exterior, the undisclosed treasures of the courts within. Thus is it that, in the loftiness and symmetry of her fabrics, are typified the ideas of dignity and grace; that her vestments bespeak holiness, and her rubrics order; that her hymns are an echo of angelic harmonies, and her festivals a pledge of saintly communion. These are the provisions by which the Church meets the cravings of man's better nature after the truly fair and the permanently satisfying; these are what she gives her children in exchange for what she takes away. These are the reliefs by which she graciously tempers the severity of the Christian rule, cheers the hours of loneliness, and sustains under the trials of self-discipline. The Church is designed to be "wife and children" to a man; the adequate object of all his feelings of "mystery," "tenderness," "reverence," and the like; the divinely appointed channel of that "manifold more in this present time," which is promised, though with many drawbacks, as a compensation for real sacrifices.

But if the Church's symbolical principle be a manifest alleviation to the rigor of her ascetic, this latter is no less certainly, in its way, the appointed check upon the fascinating tendencies of her symbolism. It is only they who have forsworn the world in good earnest who duly earn the privilege of these transporting Services, or deeply prize them; whereby, again, the Church appears to shadow forth the truth, which nature also attests, that rest is for those only who labor. And this, we suppose, is one reason why none have written with such unction of liturgical solemnities as the members of religious houses;—our author is a case in point. This, again, why in Catholic Europe generally, and especially in France, true devotional sympathies seem to have declined in connexion with the decay of the ascetic life. And this is what we fear about Germany, and we will add about ourselves also; that, in these loose times, people will be taking up Catholicism as mere poetry or *æsthetics*. We would be among the last to under-value symptoms of returning health any where, and we do not at all deny that what begins with the imagination often ends with the heart. Again, it is admitted that true religion is the condition of a perfect taste. What we fear is, lest any should mistake taste for religion, which is one of the forms of disease, not unlikely to accompany the reaction from the plague of rationalism, which has infected all Europe, Catholic as well as Protestant, during the latter centuries, and that country most fearfully of all, in which the Spirit of Self-will first erected itself (under whatever circumstances of extenuation) against the Visible Presence of Christ in the world.

This, then, is one abuse of Ritual and Ceremonial religion; the taking it up as a *mere* literature or philosophy. Another, of an opposite kind, is that to which the later English Church has certainly tended; the habit of over-valuing forms, *quà* forms. This, if we may say it with due respect, would seem to have been the leaning of Archbishop Laud; whom we find setting store by such acts as bowing to the Altar, while at the same time entering protests, (extorted probably by the necessities of the time,) against the full and consistent view of the great doctrine, which gives to the Altar its especial claim upon the homage of the Christian worshipper. (Vide the Canons of 1642.) This is an illustration of the line of thought and proceeding (we are far from imputing it in its full extent to the revered divine in question) which has often given our Church an unreal and unkindly appearance in the eyes of warm-hearted, and, again, clear-headed, observers; nor can we regard the odium she has sustained on account of it as any part of that cross which is the appointed portion of Christ's true people. The Catholic Church, let its enemies say what they will, is neither cold, nor foolish; she supplies food for the most ardent spirits, the tenderest hearts, the most glowing imaginations; and the really greatest minds have ever been leavened by her spirit and devoted to her cause. Where, in this or that place, she fails to subdue the pride of the intellectual, to awaken the sympathies of the affectionate, or to direct the zeal of the enthusiastic, two accounts may be given of the matter; the one, that her powers have been thwarted by man's self-will, (which is no proof of their inadequacy to their proper ends, unless the failure of divine gifts be also a proof of their insufficiency;) the other, that she has not fairly put them out. It may be, that therefore men have not "danced" because she has not "piped;" have not "lamented" because she has not "mourned." The Catholic system in this country is just now beginning, after a long interval of torpor, (there is no occasion to determine how long an one,) to lay hold both of the most gifted minds and the most energetic spirits of the time; and this effect is remarkably coincident with a deeper understanding, as well as a more enthusiastic estimate, of the ritual and ceremonial branch of it. And we cannot but think, that the more persons get to see that the forms of the Church are signs of realities, and not mere securities for decency, the more earnestly they will contend for the system *as a system*, and *the less punctiliously stickle for this or that detail of it*. There are respected persons, who really seem to think, for instance, that, except there be two candlesticks upon the Altar, "*actum erit de republicâ nostrâ*." Now we value the seemly and expressive decorations of the Holy Table as much as most people; and were the permission of our own Church less explicit than it is to the particular usage in question, we should still think that the Ordinary had unlimited power to allow matters of this kind, and might, naturally enough, revert to ancient practice, or to the practice of the Catholic Church in general, in points not actually forbidden by our own rubric. Also we speak from experience in saying, that appropriate observances of this kind tend to draw out latent reverence to a surprising extent; and contribute, in their own place, to set even the Church's enemies "at peace with her." Where, however, after a fair trial, they give positive offence to serious minds, or tend to estrange persons from communion, they ought not, surely, to be insisted upon, that is, as *mere matters of form*. All those whose objections are worth considering will come in time to see that such things are parts of a great and most important whole; and the more they are insisted upon *in this light* (in their due degree) the better. In the mean time, the greatest possible allowance ought surely to be made for the scruples of really conscientious persons who are alive to the danger of mere *formalism*; a thing of which it is impossible to speak in terms of too strong reprobation. We have said that the New Testament is not really, though it is apparently, anti-*formal*; but anti-*formalistic* it is in every page, and with even clamorous earnestness. We have contended at length that the Gospel being spiritual is no proof that it has excluded forms; let us now acknowledge without any kind of reluctance, or reserve, that its *essence* is, to be *spiritual*.

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* The Abbe Gueranger.

From the Dublin University Magazine.

A PROPOSAL FOR THE RECONCILIATION OF THE PROTESTANT AND ROMAN CATHOLIC CHURCHES, BY AN IRISH PRIEST.

We have not a little pleasure in presenting the following communication to our readers. Not from any belief that it can eventuate in any important results such as those which the writer contemplates; but because it is gratifying to know of the existence in the Roman Catholic Church in Ireland, of individuals who present so great a contrast to the great majority of their brethren, and who would fain, as far as in them lay, live in charity with all men.

That the Puseyites, or rather, the popular representations of their opinions, (which representations we have ourselves found, in many instances, to be without any sufficient warrant,) should have given rise to an expectation on the part of amiable and credulous Roman Catholics, that the Church of England was moving towards an accommodation with the Church of Rome, does not surprise us. For the very extravagance which provoked the censure of Protestants, must have been regarded with approbation by Papists. But that any intelligent theologian upon either side of the question should have believed in the possibility of a reconciliation between the two Churches, upon the ground that the points upon which they are divided are unimportant, "that the differences between them are more apparent than real;" and that the particular points of belief upon which, in reality, they disagree, are but few, does indeed surprise us; nor can we readily understand how the individuals whose joint opinions are contained in the following document, could have flattered themselves with the pleasing persuasion by which they are deluded.

Apart, however, from any judgment respecting the feasibility of the project set forth in the following paper, it is most interesting to see that there are, even in the Irish branch of the Roman Catholic Church, individuals who freely acknowledge that there are some things in that system which they would be glad to see altered, and who would enter upon the work of reconciliation with their Protestant fellow Christians, without calling in the aid of fire or the sword. Would that our esteemed friend, Mr. Nangle, of Achill, had to deal with such as these. They would not employ "pitchforks and scalding water" against his readers or his converts, or make the preaching of the Gospel amongst those whom they would readily acknowledge to be truly described as benighted Romanists, a service of the most imminent danger.

Much in the exterior of popery, these respectable men desire to see changed. The obligation of celibacy they desire to see rescinded. We have little doubt, also, that they could be easily reconciled to prayers in the vernacular tongue. The curtailment of holidays, and days of fasting, would also, probably, not be beyond the length to which they would be carried in their spirit of conciliation. But all this, we tell them, could have no perceptible effect in obliterating the distinctive peculiarities which must keep the Churches of Rome and England for ever divided, until error gradually yields to the force of truth, and the whole Christian family are brought to have but one fold and one shepherd. This would be a mere making clean the outside of the cup or the platter. It would not touch the real point of difference, which is, after all, no other than this, that the one Church is fashioned after the will of man, while the other is built upon the word of God.

But we must reserve what we have to say upon the subject until we have placed the project itself before our readers; which we are happy to do in a communication which breathes much of the spirit of gentleness and love, and satisfies us that our correspondent, although ensnared by the errors of popery, is one of those who may be truly described as "not far from the kingdom of God." Possibly when he and his clerical brethren are convinced of the utter inefficacy of their proposal to produce any real or lasting reconcilement between the Churches, they may be led to reconsider for themselves, the important question, whether they are, indeed, in the right way.

"I am the parish priest, or Roman Catholic pastor, of a country parish far removed from the metropolis, but whether north, south, east, or west, I am not at present disposed to tell. What with the produce of a small farm, and the emoluments of my parish, I am pretty well off; and if not as happy or as rich as other men, I at least enjoy all the necessaries, and many of the comforts of life.

"Being now in the "sear and yellow leaf," I am a person of much experience, and having always enjoyed the fullest confidence of the body to which I belong, I know their sentiments on political and religious subjects, almost as intimately as I do my own. My clerical neighbors often drop into me of an evening, and on such occasions we discuss matters connected with Church and state, with freedom, but still we hope, with all proper respect for constituted authorities. The best possible temper is preserved in our meetings. We sometimes differ in opinion, and we dispute, but our disputations are free from any thing approaching to acerbity. Though not teetotallers, we are still, since the introduction of teetotalism, exceedingly temperate, and this circumstance may account for the noiseless character of our miniature house of assembly.

"For some months back our meetings have been systematic; we have drawn up rules by which they are regulated. We assemble on certain days, and at stated hours, and for each evening we have a particular subject of discussion. Our time for separating is always the same; whether the question before us be settled or not, we never encroach on the hour for parting, which the rule prescribes. We are equally regular in assembling: six o'clock, P. M. is the hour of convention; and it is interesting enough to observe the punctuality with which, within a quarter of an hour of each other, all the clerical visitors, (five in number,) ride up to my hall door, dismount, enter the parlor, and take their seats. Historical and religious matters form the subjects of our disquisitions; we rarely talk on politics. In truth, we are neither political partizans, nor bigots in religion. All our discussions are carried on in a fair impartial spirit; and though we respect the faith which we profess, we endeavor, in all our inquiries, to divest ourselves of the bias and prejudices of zealous Churchmen.

"I have been thus particular in stating the nature and opinions of our little society, that the public may become acquainted with the source whence emanates a proposition which may appear strange, but which we trust, for the sake of charity, and the termination of all religious differences, is quite practicable.

"In the course, then, of one of our evening meetings, we had been speaking of the doctrines of the Puseyites, and we remarked that the opinions which they put forward, might be interpreted as a move in advance to the Roman Catholic Church. One of our body, remarked for the benevolence of his heart and the expansion of his views, suggested that this step towards a general reconciliation ought to be encouraged, that it would be most desirable if our Church should do a something by which might be manifested her wish for the union of all in the profession of one faith; in a word, that the present was an excellent opportunity, by timely and rational concessions, to smooth the way to a reconciliation of all sects professing the Christian religion.

"The sentiment of our reverend friend was approved of. Evening after evening his suggestion formed the subject of our debate; and after duly considering the matter in all its bearings, we adopted the following resolutions:

"'First—That the Protestant and Roman Catholic religions agree in all the fundamental articles of the Christian faith.

"'Second—That the differences of these churches are, in many cases, more apparent than real; and the particular points of belief on which they really disagree, are really but few.

"'Third—As to these points, there appears now to be, on the part of some of the most distinguished amongst the Protestant divines, a disposition to come to a better understanding, and, if properly encouraged, perhaps to a final adjustment of religious differences.

"'Fourth—That for the sake of peace, harmony, the general welfare and happiness of mankind, and the extension of the knowledge of Christ and his Gospel throughout the world, such a final settlement of religious differences ought to be promoted, and, if possible, effectually secured.

"'Fifth—That, considering the nature of man, which resists violence, and yields to conciliation, and knowing, from times gone by, the little good which is effected by polemical discussions, it appears to us that this so glorious and happy a consummation, can never be obtained, except through a spirit of Christian charity exhibited in a mutual approximation of the Churches.

"'Sixth—That, as we before observed, such spirit having already manifested itself on the part of certain distinguished divines of the Protestant Church, we most earnestly and respectfully implore of our sovereign pontiff and prelates to exhibit a similar feeling, by making, at this most seasonable juncture, such wise concessions and salutary reforms, as would at once befit the times in which we live, and invite to peace and union our dissenting brethren.

"'Seventh—That we pressingly call on all good and liberal men of every Christian persuasion, to assist and carry out the noble project.

"'Eighth—That we disclaim all connexion with the partisan and the bigot of either or any party, who would seek to continue the present disastrous differences, by opposing a change which the spirit of these enlightened times would seem to call for, and the spirit of the Christian religion approve.

"'Ninth—We call on the Rev. Mr. —— to give publicity to these our resolutions, through whatever means he shall deem fittest and most convenient.'

"These, then, are the resolutions of a body, which, if assisted by all who would aspire to the proud distinction of benefactors of the human race, hopes, in these latter days, to be of some utility to mankind. Our hope is founded on the general enlightenment of the age, which diminishes bigotry, but increases and draws forth the spirit of the Christian religion—universal charity—a spirit which, though not outwardly manifested as much as we could wish, is still deeply seated in the bosom of every wise and virtuous man, on whose soul the chastening light of the Gospel has been shed. Would that we could evoke this pure spirit from its recesses, to carry its influences into all the relations of social life, to dispense universal happiness, and "to make," as a certain most benevolent individual has said, "an altar of the hearts of all men on which to offer up to God the incense of praise and love!" Even from smaller beginnings than ours great results have come; and our little society is full of hope that, in the dispensations of Providence, it may be the grain of mustard seed, just now cast into the ground, to grow in good time into a large tree, under whose shade all men may sit down together and be happy.

"Though conscious to ourselves of the best and most disinterested motives, yet, in preference to any of the recognised organs of our own politics and religion, we have, for many reasons unnecessary to mention, selected one of our opposite party. And here we beg to tender our sincerest acknowledgments of thanks to the talented conductors of the "Dublin University Magazine," who have so liberally opened their pages to us, as a medium to communicate with the public.

"We trust that our remarks shall meet with a fair reception, and that their spirit and principles shall be diffused by our readers amongst all their kindred and friends of every Christian persuasion. Our object is, if possible, to procure an amalgamation of the two great rival Churches, by inducing the members of our own communion to go forward as far as they can to meet those of a different way of thinking, who have already advanced some steps to join them. How is this to be done? By concession on the part of the Roman Catholic Church, and the adoption by her of some rational reforms. If ever it happen that all men shall be of one religion—and we are led by Scripture to hope for such a consummation—it is by such means as those we point out, that so desirable a result shall be attained. The nature of men, which resists force, and yields to conciliatory measures, as well as the increasing lights of science and civilization, tell us this in language too plain to be misunderstood.

"Friendly colloquies and mutual negotiations in the proper quarters, will do much for the purpose we contemplate. It will rest with the heads of our Church to determine as to the nature and extent of the concessions to be made, and the seasonable reforms to be effected. Amongst these salutary changes might be the retrenchment of the holidays, or their limitation to a very few days, the abrogation of fasts and abstinences, or the confining them to the season of Lent, the dispensing of the celibacy of the clergy, &c. I have to state the entire unanimity of our society, as to the expediency and necessity of these reforms; and from having myself spoken confidentially to many of my clerical brethren on these subjects, I am enabled to state that there is scarcely, as to these matters, a second opinion among them. They think, with very few exceptions, that a change as to the law of clerical celibacy, in particular, would be highly expedient, not to say absolutely necessary; and they would hail the repeal of this part of ecclesiastical discipline, not only as a means tending to the general conciliation of the Churches, but as a most wise, and long called for reform.

"Coming forth, therefore, from our mountain recess, the scene for many an evening of our meetings and debates, we present ourselves to the world as the heralds of peace, and we proclaim to men a new and most glorious era. We entreat that all past bitterness and animosities be forgotten; that the good and the great of all parties should assist in pushing to its accomplishment our noble project; that they should treat of and agitate this subject of the conciliation of the Churches, and thus, through the means of public opinion, press its consideration on those whose duty it may be to preserve whatever belongs to the deposit of faith, but to modify or repeal, according to times and circumstances, those laws which are merely of ecclesiastical institution.

"P. S.—Any communication, (post paid,) on the subject of the above article, directed to X. Y., No. 9, Upper Sackville street, Dublin, will be forwarded to the writer, as the conductors of the "University Magazine" are acquainted with his address."

We do not believe that many of our readers require to be informed by us, that the project which is now before them is interesting only, or chiefly, as it evidences the benevolent simplicity of its propounders. But for their sakes we wish to observe, that a fuller acquaintance with the theologians of the Pusey school would satisfy them that there are no valid grounds for supposing that it ever could be successful. Some of these writers have written unwisely, some indiscreetly, some in direct contradiction to our acknowledged formularies;—but, taken as a body, we do believe that no section of them could be found who would regard it as possible to effect an amalgamation between the Churches of Rome and England, without an abandonment, on the part of the former, of pretensions which she could not renounce without compromising that claim to infallibility upon which all her authority is founded. No. We have heard a writer of the Pusey school much censured for calling the Church of Rome "the erring sister" of the Church of England. But he took care to add, in the latter part of the sentence, that her case was so deplorably bad *as to admit of no reformation*. His words, if we mistake not, were—"she cannot be reformed, she must be destroyed."

Why this is so, few well-informed Protestants require to be told; but we take the liberty of submitting to the gentleman whose letter has given rise to these remarks, the following observations. By what are we to know the distinctive characteristics of the belief of any body of professing Christians, if not by their acknowledged creed? What is the acknowledged creed of the Church of Rome? Is it not the creed of Pope Pius the Fourth; which is not only distinguished from, but contrasted with, the ancient Catholic creeds which constitute the summary of belief professed by the Church of England, in no less than twelve distinct particulars, which never, until they were thus embodied, were regarded as obligatory upon the belief of Christians?*

Now, it will be for the gentlemen, who have drawn up the resolutions contained in the foregoing letter, to say, whether or no they receive this creed as the symbol of Catholic unity? If they do not, they are no longer members of the Church of Rome; as both Doctor Doyle and Doctor Murray, before a parliamentary committee, referred to that creed as containing a summary of the faith professed by them and those of their communion. If they do, then it is clear that they are separated from the Church of England by more than verbal differences; and that, as long as that creed is insisted upon as indispensable to admission to communion with their Church, so long a wall of separation must exist by which the two Churches must be divided.

Who, then, are *the Catholics?* Those who stand upon the old creeds, composed by the apostles and ancient fathers of the Church, recognised by repeated general councils, and guarded by an anathema against all who should add to or take from them? Or those who have adopted an entirely new form of belief, which contains, in addition to the Christian verities set forth as sufficient in the early symbol, many articles never before recognised as indispensable to the completeness of the faith of a Christian? We leave these questions to them to answer as best they can. And we conclude by repeating our gratification that there are those amongst the Roman Catholic priesthood, by whom the whole subject is viewed with a candid spirit, and who have only to pursue the course upon which they have entered to arrive at conclusions which will bring peace to their own consciences, although they may shake their confidence in the orthodoxy of the Church of Rome.

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* Neither our readers nor our correspondent can expect from us that we should, in this place, enter into controversy respecting those important points upon which the Churches are divided; but we may be permitted briefly to specify one or two of the difficulties which lie in the way of any satisfactory adjustment of existing differences which could furnish a basis for lasting reconciliation.

In the first of the additional articles which Pope Pius has introduced into the creed, the Romanist professes "to admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church." Now is it unreasonable to ask where these traditions are to be found? And if the answer must be, that they are *nowhere* to be found; that is, that they never have been authenticated and collected, so as to be presentable in a visible form; can it be very reasonable to demand an assent to them? And can such an implicit assent as is required be afforded, without submitting to any and every priestly imposition which ecclesiastics may choose to call the traditions of the Church?

In the second of these articles it is required that no interpretation is to be put upon holy Scriptures which is not agreeable "to the unanimous consent of the fathers." So that the privilege of reading the word of God, supposing such privilege to be given, would be, to more than nine tenths of the Christian world, very like the privilege of reading in a dark room. Who are "the fathers?" How many are they? Have they all agreed in their interpretation of holy writ? And have their commentaries upon it been so full as to afford us a clear view of their mode of understanding the whole text? These are questions which must all be answered in the affirmative, before the Romanist, who receives this article of Pope Pius's creed, can ever sit down to the perusal of the sacred word. But if it should be found that "the fathers" are not agreed among themselves, then it would follow, not that their differences are to be judged of by the word of God, but that the word of God is to be rendered of none effect *because of their differences*. For if the privilege of reading the word of God be coupled with a condition that we are only to receive it so far as it is agreeable to the unanimous opinion of the fathers, wherever that unanimity is wanting, and much more, wherever differences prevail, we cannot receive it at all. That is, *we must renounce holy Scripture*.

We, Protestants of the Church of England, therefore object to these additions to the creed. We say that they have been made without any sufficient authority. We aver that they are subversive of the fundamental articles of the Christian faith. We aver that they stand opposed to the simplicity of the faith as it was understood throughout the Christian world down to the very period when this creed was framed. And we reject it as a modern invention, which has no warranty in the word of God, and which, wherever it is implicitly received, overlays the faith of the Christian.

The following are *the additional articles* appended to the Apostles' or Nicene Creed, by Pope Pius IV.:

"I. I most steadfastly admit and embrace apostolical and ecclesiastical traditions and all other observances and constitutions of the same Church.

"II. I also admit the holy Scripture, according to that sense which our holy mother, the Church, has held and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"III. I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

"IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.

"VI. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"VII. Likewise, that the saints, reigning together with Christ, are to be honored and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration.

"VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honor and veneration are to be given them.

"IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all other Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

"XI. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the Church has condemned, rejected, and anathematized.

"XII. I, *N. N.*, do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life."

"Let us now ask," (we quote from a little paper entitled 'the Black Creed,') "was this whole creed composed or known at the first General Council? No: the Church of England creed, that is, the first part, was composed at the Council of Nice, and thence called the Nicene creed, A. D. 321.

The black creed was never heard of in the Church at that time.

Then was it composed at the second General Council, the Council of Constantinople? No: this Council, held A. D. 381, recites again the Nicene Creed, and never heard of one of these new black articles.

Let us go to the third General Council, the Council of Ephesus, held A. D. 431, and let us ask which of these creeds was held by that Council? Hear the very words of the Council itself. The Nicene Creed, that is, the part before the black articles, is read aloud; circumstances are related of some who attempted to alter it; then the Council decrees as follows:—

"These things having been read, the holy synod decreed that it should be lawful for no one to profess to write, or to compose, any other form of faith than that defined by the holy fathers, who, with the Holy Ghost, had been assembled at Nice.

"But those who shall have dared to compose, or to profess, or to offer, any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from paganism, or from Judaism, or from any sort of heresy, that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopacy, and the clergy from their clerical office; but that if they were laymen, they should be subjected to an 'anathema.'"—*Mansi, vol. iii. p.* 1362.

COMMUNICATIONS.

For the Churchman.

ENGLISH ANTIQUARIES.

JOHN WEEVER.

Weever, who labor'd in a learned strain,
To make Men long since dead to live again,
And, with Expence of Oyle and Ink, did watch
From the Worm's mouth the sleeping Corse to snatch,
Hath, by his Industry, begot a way
Death, who insidiates all things, to betray;
Redeeming freely by his Care and Cost,
Many a sad Herse, which Time, long since, gave lost;
And to forgotten Dust such Spirit did give
To make it in our Memories to live.—
Where Death destroy'd, when He had power to save,
In that he did not seek to rob the Grave;
For where so e'er a ruin'd Tomb he found,
His Pen hath built it new out of the Ground.

Old Epitaph.

In that venerable quarter of London called Clerkenwell Close, lived and died, John Weever, author of "Ancient Funerall Monuments"—a true antiquary. Desirous of beholding this ancient locality, to glance at the former haunts, nestling-place, and last home of Weever, I made a special visit to this renowned neighborhood, so noted for ecclesiastical domination. Here, in days of yore, flourished the Priories of Holywell, Clerkenwell, and a famous religious structure founded for the Knights Hospitallers of Jerusalem. It was once a region of attraction and notoriety—a place of sanctuary and celebrity. For the Priory of Clerkenwell, says Weever,* was "so called, of a Well not farre from the west end of the church of the said Priory. Which Well tooke name of the Parish Clarkes in London, who of old time (saith *Stow* in his Survey of the said Citie) were accustomed there yearely to assemble, and to play some large history of holy Scripture."

Passing out of Smithfield, I soon came into this gathering-place of the "Citie Clarkes," when this densely populated region was considered a distant suburb of London. Here was anciently the village green, or common, and upon this spot stood the nunnery, together with the old Church of St. James. Greatly to my regret, I found this venerable edifice had been pulled down many years ago, and the present fabric erected in its place. The old church monuments had disappeared: this was quite a disappointment to me, as they were said to be very curious and interesting. One of these monuments is thus quaintly described by Weaver: "In the North wall of the Chancell is a faire marble Tombe, with the portraiture of a dead man lying upon his shroud: the most artificially cut in stone that ever man beheld; all the plates of brasse are stolen away, onely some few peeces remaining, containing these words:

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* Ancient Funerall Monuments.

* * * * Hospitalitæ inclytus, genere preclarus * * *
Hanc Vrnam offeij causa * * * * * * *
Ecce quem cernis tuo nomini semper denotum
Suscipe in sinum Virgo Maria tuum.
Spes me non fallat quam in te semper habebam
Virgo da facilem. * * * * * *

"This Monument was erected to the memory of Sir William Weston, Knight, Lord Prior of St. John's Jerusalem, at the time of the dissolution of the said Priory, to whom Henry the Eighth, for his maintenance, had allowed one thousand pounds of yearely pension during his life. Of which summe he received never a penny: for so it fortuned, that upon the seventh day of May, 1540, being Ascention day, and the same day of the dissolution of the house, he was dissolved by death, which strooke him to the heart, at the first time when he heard of the dissolution of his order."

The person who exhibited the church, informed me, that when the old Church of St. James was pulled down in 1788, his father saw the remains of Sir William Weston. They were enclosed in a leaden coffin, and the body had been very carefully embalmed. The parish authorities appropriated to themselves part of Sir William's curious monument, namely, his effigy, and sold the rest of it to Sir George Booth, who conveyed it to Burleigh. The effigy may now be seen, much mutilated, in a vault beneath the church. At the time of the discovery of the Prior's body, was also exhumed that of Lady Berkley, a Prioress of the adjoining nunnery, who died in 1585. Her body was found to be quite perfect, and dressed in the costume of her day, having gloves, rings, and shoes upon her person. Her effigy is also shown to the visitor. This monument, when entire, must have been very beautiful. Weever says that the last Prioress of this religious foundation, Lady Isabella Sackville, "lieth buried under a marble stone, in the church of the Nunnery, neare unto the high altar, wherupon this inscription, or epitaph, is engraven in brasse.

"Hic jacet Isabella Sackvile, quæ fuit Priorissa nuper Prioratus de Clerkenwel, tempore dissolutionis eiusdem Prioratus, quæ fuit 21 Octobris, Ann. Dom. Millesimo quingentisimo Septuagesimo: et Ann. Reg. Regin. Elizab. Dei gra. &c. duodecimo."

The celebrated Bishop Burnet, the indefatigable writer, author of the "History of the Reformation," and of his "Own Times," is buried in this church. He died on the 17th of March, 1714, and was interred near the communion table. It is related that when he was carried to his grave, his enemies threw stones and dirt at the hearse. The windows of the mourning coach that immediately followed the body, were broken to pieces, saith tradition.

The worthy personage who accompanied me over the church, endeavored to make all amends in his power for my disappointment at finding all memorials of Weever removed from the spot where they were originally placed, by dilating with much zest upon the modern memorials. My only alternative was to glance at the author's book, which is a great curiosity of itself. This is his only remaining monument now to be found, yet during my rambles and researches into this ancient neighborhood, I was pleased to find the labors of this persevering antiquary held in most grateful remembrance. I casually fell in with one or two, residents of this part of the city, who possessed much antiquarian knowledge, and who seemed pleased to communicate it to a stranger.

At the instance of one of these gentlemen, I paid a visit to that venerable portion of by-gone days—St. John's Gate. This is an object of great respect to the denizens of Clerkenwell, and held by them in much higher estimation than that of Temple Bar, by their more vainglorious neighbors in the Strand. But these local feelings of antiquarian pride serve greatly to please and interest the traveller, and are pointed out and magnified with an elation of spirit truly amusing if not commendable. These relics are the cherished lions of each neighborhood, and expected to be duly appreciated and examined by the wayfarer, both for his own and their satisfaction. I found St. John's Gate well worth a visit. It is a very conspicuous object, spanning the highway. Having become disfigured and dilapidated, it was repaired and restored by Sir Thomas Docwra, in 1504. From an apartment in the Old South Gate issued that celebrated periodical, "The Gentleman's Magazine," first put forth by Edward Cave, in 1731, and continued down to the present day. Here resorted and communed together, Dr. Johnson, Goldsmith, Reynolds, and Garrick. I was ushered into the room where they were in the habit of meeting constantly, in company with other men famous for wit and learning. This apartment is quite spacious, and is used by a social, philanthropic and brotherly association, styled the Knights of St. John of Jerusalem, an humble imitation of the ancient Order of Knighthood. "Every Monday evening, at 9 o'clock, (says their rules of order, kindly put into my hands by one of their members,) the Grand Master, or President for the time, proceeds, accompanied by his Deputy, Knights, Grand Crosses, and banner bearers, to the Chapter Room, where, being decorated with the jewel of the order, sword of state, baton, &c., his Deputy being likewise invested with minor decorations, the trumpet sounds, the Grand Master advances, supported by two Grand Crosses of the Order, Banner, and Staves of Office, &c.;—the elegant banner on the left being that of the Order, bearing its shield and cross, with the motto, 'Sanctus Johannum Jerusalem Anglia;' the one on the right that of the founder, with his arms, crest, and motto."

Their hall is decorated with the effigies of Sir Thomas Docwra and Sir William Weston, in black armor, said to have been worn by them in their life time. The walls are adorned with trophies, a painting of their founder, ancient battle-axes, and shields of the Lord Priors of St. John. At the west end is a throne for the President, with the Rules of the Order hard by.

And this faint show of a modern fraternity, and this old gateway standing on the site of the ancient Priory, is all that remains to tell the visitor that here the Knights Hospitallers of St. John's of Jerusalem once waxed strong and powerful "in Lordly pompe, so that they wallowed in wealth."

I cannot well resist extracting a brief passage from Weever, giving an account of the foundation of this renowned "Hospitall."

"In ye yere of Criste, (as I have the words out of an old MS,) 1185. ye vj. Ides of Merche, ye dominical lettre being F, ye Chyrche of ye Hospitall of St Johns Jerusalem, was dedicatyd to ye honour of S. John Baptiste by ye worschypfull fader Araclius Patriarke, of ye resurrection of Chrise, sam dey was dedycatyd ye hygh Altre, and ye Altre of S. John Evangelist by ye sam Patryarke. The said Heraclius in the same yeare, dedicated the Church of the new Temple, as hereafter is spoken.

"Within a short time, this Hospitall began to flourish, for infinite were the donations of all sorts of people to this Fraternitie, as in the Beadroul of their benefactors is specified; but above all their Benefactors, they held themselves most bound to ROGER DE MOWBRAY, whose liberalitie to their order was so great, that by a Common Consent in their Capiter, they made a decree, that himselfe might remit and pardon any of the Brotherhood whomsoever, in case he had trespassed against any of the statues and ordinances of their order, confessing and acknowledging withall, his offence and errour. And also the Knights of this order granted, in token of thankefulnesse to JOHN DE MOWBRAY, Lord of Axholme, the successour of the foresaid ROGER, that himselfe and his successours, in every of covents and assemblies, as well in England, as beyond seas, should be received and entertained alwaies in the second place next to the King. Thus through the bounty both of Princes and private persons, they rose to so high an estate, and great riches, that after a sort (saith Camden) they wallowed in wealth; for they had about the yeere of our Lord 1240, within Christendome, nineteen thousand Lordships or Manours: like as the Templars nine thousand, (the revenues and rents whereof fell afterwards also to these Hospitallers.) And this estate of theirs growne to so great an height, made way for them to as great honours; so as the Priore of this house was reputed the prince Baron of the land, being able with fulnesse and abundance of all things to maintaine an honourable port. And thus they flourished for many yeeres in Lordly pompe, untill a Parliament begun the 18, of April, 1540. Anno 32. Henry 8. their corporation was utterly dissolved, the King allowing to every one of them, onely a certaine annuall pension during their lives; as you may reade in the Annals of England."*

There is much legendary and curious matter connected with this ancient site, not to be found in written annals, or old chronicles, but imparted by the venerable inhabitants of this neighborhood, with a liberal spirit truly commendable. Indeed, the old leaven of charity and hospitality appears to be still dominant and kept up here; not quite as ostentatiously, it is true, as in former times, yet with a philanthropy greatly to be admired and imitated. The modern Hospitaller of Clerkenwell therefore claims a higher name from his fellow townsmen than that enjoyed by his ancient predecessor, in the time of the "Patryarke Heraclius."

Having thus glanced at the time-honored abode and haunts of the antiquary, Weever, the reader shall be made further acquainted with the author of "Ancient Funerall Monuments," and an insight given of his curious book—a rare specimen of patient and laborious industry, if not entire accuracy. Indeed, a considerable portion of the interest and pleasure in rambling over England, consists in a familiar acquaintance with the annals of antiquaries, men like Stow, Dugdale, Camden, Speed, Strype, Weever, and others.†

The visitor of London at the present day, would have but a faint conception of the mutilation of ancient monuments unless he turn to the pages of these men. Beside, their quaintness of description, and the antique pictures preserved in their volumes, heighten the interest we feel by peeping into old pages and old times. Thomas Warton has gratefully expressed his sense of thankfulness to a learned antiquary in his beautiful sonnet, "Written in a blank leaf of Dugdale's Monasticon."

Modern writers have been under deep obligations for the insight obtained into the past by the perusal of the venerable annalist. Although no very high order of intellect, perhaps, has been displayed by some in gathering together inscriptions, records, and brief histories, yet time alone has made these humble labors invaluable. No one can now read the pages of Stow, Leland, Pennant, or Strype, without being assured that the peculiar bent of their genius was well directed—although in the case of Stow, but poorly rewarded.

Weever, in his "Funerall Monuments," makes honorable mention of his brother antiquaries, and his descriptions of their tombs and the merits of the deceased, are as concise and graphic as any thing in his book. Before giving any further extracts from this work, some account of the writer may be necessary to a right appreciation of the author of "A Discourse," and a description of ancient funeral monuments; many no longer to be found in England. And the antique folio in which these descriptions are contained, embellished with quaint engravings and black letter inscriptions, is as great a curiosity as many of the monuments themselves. This memento of a man who loved antiquity, is further set forth in his epitaph:

"'Twixt Earth and Heaven this interchange we find,
She hath to Him, he bin to Her, like child,
Made her his Theme, in a large work, Compil'd
Of Funeral Reliques, and brave Structures rear'd
On such as seem'd to her the most indear'd:
Alternately a Grave to Him she lent,
O'er which his Book remains a Monument."

D.

(*To be continued.*)

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* "Ancient Funerall Monuments."

† The patient labors of many of these antiquaries, cannot be too much admired or estimated. Speed, it is said, was occupied fourteen years in compiling and collating his "History of Great Britain, under the conquests of the Romans, Saxons, Danes, and Normans,"—a work combining the united talent of the historian and the antiquary. Sir Fulke Greeville cheered him by his generous and liberal spirit; whilst Sir Robert Cotton kindly interested himself in his literary toils, by revising and commending numerous MSS.

For the Churchman.

EXTRACT FROM A LETTER BY BISHOP JEBB.

It has just occurred to me, that when Christendom becomes what it ought, the authority of the Church will be a powerful instrument in diffusing Christianity as a science. You complained of Protestantism being unsystematic: How can it be otherwise? Some grand principles of interpretation must be so authoritatively laid down, that they cannot lawfully be contravened, before anything like system can obtain. This would be the very antipode of Chillingworthian private judgment. But private judgment, surely, is inconsistent with the very notion of a science. How would the astronomer, the mathematician, the chymist, laugh at the asserter of private judgment? Would not a person be accounted mad, that were to say, the moon is made of green cheese; I maintain it; I have a right to do so so; it is my private judgment? Yet this ridiculous farce is every day enacted in theology; and this is Protestantism. Is divinity, then, unphilosophical? has it no principles? is it no science? I trow otherwise. How would any human science, I will not say advance, but how could it be taught, if principles were thus thrown aside? And what hopes may we not hold of the advancement of theology, when principles shall be held as tenaciously as by the Church of Rome, without her accompaniment of error? This, surely, is a comfortable prospect.—*Correspondence between Jebb and Knox, vol. II. p. 92.*

To the Editor of the Churchman.

Some time since, it was publicly announced that the venerable Dr. RUDD, editor of the Gospel Messenger, published at Utica, had in contemplation the issuing of a work, embracing in its design the early history of the Church in this State, and valuable particulars relative to its progress and present condition. Some years, however, have elapsed, since the annunciation of the enterprise, and I am not aware that the work, so much and so anxiously sought for, has yet made its appearance. Can you furnish any information in relation to it? I trust the excellent and gifted individual who has assumed the (perhaps wearisome) task of collecting and condensing the voluminous "gatherings" which go to make up such a work, has not abandoned the project as unprofitable and cheerless.

But it may be I am anticipating. I should rejoice to know that the book is in the hands of the printer, and ere long will greet the eye and refresh the heart of every Churchman in the State. Truly yours, M. K. D.

Oct. 30, 1841.

For the Churchman.

Mr. Editor,—I do not know whether P. E. C. is a reader of your paper or not, but many others, no doubt, are, who will probably see in the Church Record his insinuations and charges as to a disposition on the part of the P. E. Tract Society, "to drop Bishop Onderdonk's tract, (the Rule of Faith,) and substitute another more in conformity with the new orthodoxy of Oxford."

I feel no disposition to fill your columns with argument on the gentleman's remark, "I was informed," "who told me so I do not know."

The correction of one small error will be sufficient: There exists not a particle of truth in his information. A TRUSTEE.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Thursday, October 28.

St. Simon and St. Jude the Apostles.

(*Concluded.*)

The only writing which either of these apostles has left, is a short epistle by St. Jude, from which is taken the epistle for the day, and which appears principally designed to guard Christians against the departures from evangelical doctrine and order which, even thus early, had made their appearance. The fact of their existence led to the precept, which cannot be unseasonable as long as error in religion is suffered to remain on earth—"Earnestly contend for the faith which was once delivered unto the saints." (St. Jude, 3d verse.)

A very slight perusal of the evangelical writings will convince us that as long as human nature remains in its present depraved state, the Christian life will be a perpetual warfare. From a thousand quarters oppositions arise to the course of duty to which the Gospel requires that life to be devoted. These sometimes spring from within, from the favorite passions, affections, and prejudices of our depraved nature. Sometimes they are presented by the world, with all the imposing delusive recommendations of honor, profit, or pleasure. Sometimes they are in the shape of hostility to, or corruptions of, the religious principles and duties required in Scripture. The combatting of these last appears to be the species of spiritual warfare more immediately enjoined by the apostle. They may also be considered as, in some respects, the most dangerous, because often wearing the show of religion itself, and therefore likely to be successful where appeals to the baser passions and affections of our nature, or even to avowed worldly-mindedness, might be fruitless. They often strike at points more or less essentially connected with that evangelical system which GOD has been pleased to provide and enjoin, as, in its integrity, the best guardian of virtue and means of holiness.

As salvation is the unmerited gift of GOD through JESUS CHRIST, and the faith, holiness, and virtue thereunto required can come only of the grace imparted by Him, it is obvious that we have no authority for expecting these blessings in any other way than that which He has been pleased to appoint. However imposing may be the world's estimate of goodness, or any of the unnumbered forms in which its ingenuity may mould the requisites of religious faith and duty, it is clear to every enlightened and unprejudiced mind, that all must be made to yield to the requirements of Holy Scripture. What GOD has been pleased to enjoin for man's guidance in faith and duty, must be implicitly received in its integrity, as that on which only sure reliance can be placed. Whatever is hostile to this, or detracts aught from its fulness and purity, must be regarded as therefore hostile to the glory of GOD, and to the Christian character and best interests of man. It becomes a fit subject in reference to which obedience should be given to the apostolic injunction now considered—"Earnestly contend for the faith which was once delivered unto the saints."

The Christian, however, must be careful that in complying with this duty, he do so in none other than the true Christian spirit. A lesson should be learned from the example of "Michael the archangel," who, as recorded by this same apostle, "when contending with the devil, durst not bring against him a *railing accusation.*" (St. Jude, verse 9.) Even in opposition to such an adversary he would indulge in no mere outbreak of excited and unlicensed feeling. The practical improvement hence to be drawn, is the careful avoiding, in our contests for the truth and the right, of all excited passion and unholy feeling, all unchristian animosity, uncharitable suspicions, and unkind reproaches. These are in grievous inconsistency with the Christian profession, and pervert what might otherwise be proper zeal for the truth into an ungodly infliction of serious injury on its cause.

In the true spirit of the Gospel, however, and in entire subjection to the prudent counsels of a calm, righteous, and spiritually enlightened understanding, the great duty of earnest contention for the truth should be discharged; and especially by those who, as ministers of CHRIST, are "set for the defence of the Gospel." (Philippians 1: 17.) Them it sacredly behooves to "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to GOD's word, and to bring all such as are committed to" their "charge, unto that agreement in the faith and knowledge of GOD, that there be no place left among" them "for error in religion."* This, of course, cannot be done without earnestly contending for the faith which was once delivered to the saints; although in so doing much of personal ease must be sacrificed, great responsibility assumed, popular favor not a little risked, and independence of judgment, and indifference to worldly censure, maintained at no small cost. There will be required also much care, study, and enlightened reflection, in order to the attainment and maintenance of a just appreciation of the true faith, and its careful severance, not only from bold and avowed departures from it, but also from the ingenious and subtle admixtures by which the erring mind of man would invade its genuineness, and substitute in its place an unhallowed counterfeit. These circumstances often make the struggle for truth a hard one, while its champion is rewarded with little indeed of this world's approbation, or its fair judgment. But what matters this to the honest and conscientious advocate of truth? There is ONE that judgeth him whose judgment is better than the best that man can form. He had rather suffer disappointment in his holy contests for the truth, relieved as it is by an elevated consciousness of right, and of the divine favor, than enjoy the inglorious ease, and the discreditable worldly favor and applause, which follow pusillanimous fear of the responsibility of contending for the truth and of the labors which it involves, and listless yielding to the unblest influences of error.

But the true soldier of CHRIST will never despair of a blessing. Armed with the faith and piety of the Gospel, he will never let go his hope and trust in GOD, but always cherish the sure anticipation of the ultimate triumph over all error of the faith once delivered unto the saints. Aware that this glorious end is appointed to be attained through human agents, he goes on his way rejoicing, praying and striving that, in however humble a degree, he may be herein an honored instrument.

DIES SANCTUS.

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* The Forms and Manner of Ordering Priests.

For the Churchman.

Rev. and Dear Sir,—I have observed, with much interest, the notice of the Course of Sermons about to be delivered by yourself and others, at St. John's Church, Brooklyn. I doubt not, by the blessing of GOD, they will do great good, of which I would gladly be a sharer; but as I live 70 miles from thence, that is impossible, unless each one is redelivered, successively, through the columns of the Churchman. As there are many others situated as myself, and as you, of course, wish them to be as extensively useful as possible, I venture the proposal on behalf of myself and other of

YOUR READERS.

St. Simon and St. Jude, 1841.

THE CHURCHMAN.

SATURDAY, NOVEMBER 13, 1841.

GOOD SIGNS.

The indications in the religious horizon are every day more cheering, and accumulate proof upon proof that the change which has so happily begun is moving steadily and effectively onward. We do not pretend to the vision of Anchises, but there are signs which we delight to recount—Quo magis Italiâ tandem laetere repertâ because they heighten the joy with which all must contemplate the return of Christians to the bosom of Catholic unity.

We confess ourselves more and more pleased with the solid learning and the candid and resolute temper with which the British Critic, or rather, we should say, the Catholics of England, regardless alike of the obloquy of the ignorant and of the splenetic mutterings of the timid and the temporizing, continue to point out the true foundations of Christian unity; confessing the anomalous position of their own Church, (without regard to the handle which may be made of the confession by the vain and boastful,) bearing a faithful though not obtrusive or boisterous testimony against the corruptions of modern Rome, and thus seeking to reclaim the whole Church of CHRIST to the primitive standard of faith and worship. The article which we quoted in our last on Liturgies, and the continuance of it on our first page of this week, under the head of Catholic Worship, are illustrations of our meaning.

The effect of such truly Catholic Expositions on the minds of Papists, may be seen in the curious proposal of the Irish priest for the reconciliation of the Roman and Anglican Churches; a proposal which we the more readily insert, from the strictures (in most respects judicious) with which it is accompanied by the Dublin Magazine.*

The latest intelligence from England gives us additional proof that the Church is more resolved than ever to cast off her reliance on the state, and to extend herself by the individual efforts of her members; a course which cannot fail to give her a deeper and broader hold on the affections of the whole people of Britain. The new ministry, it is understood, discourage the plan of parliamentary grants for Church extension; and even Sir Robert Inglis has not only refrained from bringing forward his annual motion to that effect, but has refused to pledge himself to its renewal at any future time. The reliance is more and more on voluntary contributions; and Mr. Palmer of Oxford has just published a tract, in which he proposes a plan for the addition to the clergy of England of 1,000 new incumbents, and 4,000 curates and deacons, by means of individual effort, and without drawing on the public funds of the country. More of this in our next.

But the prospects of the Church in Scotland, the vigor she is putting forth, the accessions which are making to her ranks, and the friendly demonstrations towards her on the part of the Presbyterians of that country, are the brightest part of the picture. The plan is nearly matured for founding a university at the "fair city" of Perth, corresponding with those of Oxford and Cambridge, which is to be wholly under the government of the Episcopal Church, and to embrace a theological course for the preparation of candidates for the ministry. The plan is favored by some of the most distinguished men, and appears to be needed to meet the demand which exists for education under the influence of the Episcopal Church, even Presbyterian clergymen being known, for the want of such provision in Scotland, to send their sons to Oxford or Cambridge. In the way of accession to the Church, a remarkable instance has lately occurred in the person of the Rev. James Marshall, a man of unblemished reputation and of distinguished ability and worth. We shall give in our next Mr. Marshall's letter to the Presbytery of Edinburgh, together with the proceedings of the Presbytery and the remarks of the Aberdeen Constitutional, a Presbyterian paper, but one which evinces a truly liberal and enlightened spirit. Some further particulars also may be expected in regard to the projected seminary at Perth.

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* We owe the article to the N. Y. Albion.

THE AMERICAN ECLECTIC, consisting of selections from the periodical literature of all foreign countries, and conducted by Dr. Absalom Peters and Mr. Selah B. Treat, makes its quarterly appearance with creditable punctuality. Its religious articles, which are radical to the core, have the show of strength peculiar to radicalism, which wraps up negations and paralogisms in sesquipedalian words and rhetorical tropes, and insinuates the poison of calumny under the smooth professions of truth and peace.*

One of the articles in the last number is from the Foreign Quarterly, and with the running title of "Romanism and Catholicism," gives us a flaming glorification of Luther. "No man," the reviewer piously allows, "can approve of the description given not long since in a sermon at St. Paul's, which first stated there was a great man, and his name was Moses; and then a second great man, and his name was Jesus Christ; and then a third great man, and his name was Luther." But instantly, as if he would revoke his timid disapproval, the reviewer commends Luther to his readers as the "truthful intellect" who "won their liberty," and "wrought their Church deliverance;" adding, that "however his mind may be accompanied by some weaknesses, the ebb from its giant swell deserves, and has hitherto received, from the liberated sons of thought and reason and religion, the fitting meed for his Atlantaean exertions."

We know nothing to match this, except the words of Luther himself, as quoted by one of his contemporaries and theological opponents: "From the time of the apostles no doctor or writer, no divine or jurist, has so admirably and clearly confirmed, enlightened and consoled the consciences of men as I have done. Of this, by the singular grace of GOD, I am well assured, since neither Augustine nor Ambrose, who have both excelled in this respect, are my equals."

To cap the climax, we are told that "even the House of Guelph owes its seat on the throne * * * * to the house of Luther!"

What are we to think of the Christianity or the decency of a journal which circulates such matter as the following? We allude particularly to the sentence which we have italicized; as to the latter part of the quotation, if the bishops are such creatures of the establishment, why attach any importance to their censure of the Oxford divines?

"The Oxford party can never be an influential body for any length of time: they will not be without their useful end; they will direct us to much of what is excellent in a different way to the excellency of the age; they will revive a taste for time-honored antiquity, but they must not imagine that senility is without accompanying disadvantages. *Their mortification of the body, as a psychological principle, is ridiculous, and it is reported that the distinguished wife of one of the leaders died through denying herself, in sickness, the requisite comforts to ensure a return of health—from positive bodily discomfort!* How many removes from Simon Stylites is this conduct? The character of their leading writer is any thing but amiable—a chilling concentration of university pedantry and ecclesiastical pride. The bishops never can support them: and while on this subject, we do most deeply regret to perceive, in all recent appointments, a total want of piety as a great constituent principle of choice in Episcopal sees. The Whigs, of course, have never claimed to possess much of this latter quality. The utter absence of deep, lone and abstracted principle in dignitaries appointed by that party is very remarkable. Many are practical men, active and zealous in their respective dioceses, keeping the business of them well going, but are not eminent for their piety."

The next article to which we have turned our attention is from the Eclectic Review, and treats professedly of the "Homilies and doctrines of the Church of England," and of the system which they inculcate. "Ten thousand immortal beings, who know not the way to heaven," says the writer, "are encouraged by this ungodly system to act as clergymen; and thus incur the guilt of poisoning the streams of religious instruction at their source. As the inevitable consequence, formality, under the name of piety, overspreads the land; and the evangelical clergy, who should come forth in the power and spirit of Elijah, are toiling to reconcile their schismatical position with their allegiance to an ecclesiastical system which contracts their views and withers their energy. Millions of our countrymen, including especially the higher ranks, are beguiled and betrayed by the delusions which are thus by authority palmed upon them as scriptural verities; and the literature of a language in daily use throughout Great Britain, Ireland, and North America, and familiar to the learned of all lands, has not escaped the infection."

Is this mere fanaticism, or disguised infidelity? Certainly the words are most welcome to infidel ears. As a proof that the doctrines of the Church have infected with poison the literature of England, the writer quotes the beautiful verses of Wordsworth:

"Mark the babe
Not long accustomed to this breathing world;
* * * *
In due time
A day of solemn ceremonial comes;
When they, who for this minor hold in trust
Rights that transcend the highest heritage
Of mere humanity, present their charge,
For this occasion daintily adorned,
At the baptismal font. And when the pure
And consecrating element hath cleansed
The original stain, the child is there received
Into the second ark, CHRIST'S Church, with trust
That he, from wrath redeemed, therein shall float
Over the billows of this troublesome world
To the fair land of everlasting life.
Corrupt affections, covetous desires,
Are all renounced; high as the thought of man
Can carry virtue, virtue is professed;
A dedication made, a promise given
For due provision to control and guide,
And unremitting progress to ensure
In holiness and truth."—*Wordsworth's Excursion*, book 5.

The reviewer quotes also, we need hardly say to condemn, the following language of the present bishop of Oxford, worthy, we had almost said, of an inspired penman:

"Convinced by the general declarations of holy writ, no less than by the express terms in which the earlier sacrament is spoken of, he [the sound Churchman] cannot look upon the mind of the baptized infant as the 'blank tablet' of the philosopher, nor as the 'barren' if not 'weed-choked' soil of the schismatic, but rather as a field bedewed and cleansed by the living water of the Holy Spirit. . . . . Hence arises that so great responsibility imposed upon us, ... of making their spiritual state, when young, a paramount consideration, lest *one* link of the golden chain which connects their *regeneration* with their *resurrection* should be broken. . . . . Taking the Scripture view, we find the commencement of a spiritual life already begun, and only needing, as far as human means can avail, our utmost care and watchfulness that the good work may be continued, so that the rest of the child's life may be according to this its beginning."

The Dissenters have changed their tactics, and they have been coerced to the change by the force of truth. It was formerly their way to represent the Church as pure and evangelical in her doctrine, and to lament the darkness of her ministers, who could not understand them. But now their weapons are turned against "the lying flatteries of the Prayer Book," and the effort is made "to remove the impression yet lingering in the minds of many Nonconformists, that the Church of England, though disgraced by the worst discipline, has the purest doctrine." The Eclectic says:

"Time was, when the pious ministers of the establishment were, almost to a man, zealously opposed to the tremendous errors which, as we have shown, the Church of England does, beyond all controversy, hold and teach; but Scott, and Newton, and Hervey, and Berridge, and their coadjutors, are almost without successors. The evangelical clergy of the present day are a race of men *sui generis*; and they constitute the newest of all sects. It is well known that the Oxford errors have spread rapidly amongst this class of the national clergy; not a few of whom rejoice that their Church has retained 'those mysteries which are necessary to salvation, and divinely commissioned stewards to convey them. (Tracts for the Times, No. 86, p. 6.) The sermon of Sir G. Robinson affords evidence in point. Addressing the assembled clergy, he reminds them of the 'ministry handed down to them from the days of the apostles, and of the sacraments which their hands are appointed to dispense;' retails the stale saying, that 'the earliest schismatic with whose history we are acquainted is the devil;' and devotes the last part of his sermon to a defence of Dr. Pusey and his allies; whom he represents as men 'engaged in the important work of bringing back a divided and deluded people to unity and peace.' This sermon was delivered on a public occasion, before the bishop of the diocese and the clergy of two deaneries; and notwithstanding the commendation, measured it is true, but yet very decided, which it bestows on the Oxford Tractists, was published by the request of the clergy. Where were those among the clergy of the two deaneries, who have known the grace of GOD in truth, that they failed, in the presence of their diocesan, to lift up their voice against the publication, under their sanction, of a discourse in which some of the most pestilential and anti-Protestant errors of the day are spoken of in strong terms of praise? Sir G. Robinson is correct in his fact when he speaks of high Church principles as 'rapidly extending their influence throughout the most enlightened members of the Church.' There is a growing disposition among such of her ministers to exalt the value of baptism and the LORD's supper, when administered by men episcopally ordained; a tendency to displace the simple, sublime, and essential verities of GOD's word, by the vain, grovelling, and hurtful traditions of men.

"The deluding and deadly doctrine of baptismal regeneration, taught in the Prayer-book with all the plainness with which words can convey it, affirmed by the dignitaries of the Church and the great body of the clergy, and scarcely disowned by the pious few, is implied and asserted in the Book of Homilies. * * * * The ninth article defines original sin as consisting in the corruption of our nature; the homily teaches, that original sin is removed by baptism. In the third part of the same homily it is written, that "our office is not to pass the time of this present life unfruitfully, after that we are baptized or justified. Much less is it our office, after that we be once made CHRIST's members, to live contrary to the same:' (p. 32.) in which words it is plainly assumed, that the parties addressed were made Christians by baptism. And what is the testimony of the homily on swearing? 'By holy promises, with calling the name of GOD to witness, we be made lively members of CHRIST, when we profess his religion, receiving the sacrament of baptism.' (p. 78.) In the 'sermon for keeping clean of churches,' the font is referred to as 'the fountain of our regeneration;' (p. 297;) and in that on fasting, baptism is called 'a profitable sacrament, the sacrament of our regeneration or new birth.' (P. 313.) In the homily concerning the Holy Ghost, in which the doctrine of regeneration ought to have been affirmed most explicitly, there is not a single sentence inconsistent with the cardinal error we have exposed. All 'good and godly emotions' in the hearts of men are, indeed, distinctly attributed to the Holy Spirit; and the folly of any one imagining himself to have the Holy Ghost, unless he bring forth the fruits of the Spirit, is clearly shown; but all this is easily reconcilable with the belief that men are regenerated in baptism only, and may lose partially, or even wholly, by their subsequent misconduct, the blessings bestowed on them at the fountain of their regeneration."

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* We beg, however, to be understood as objecting only to the *principle* on which the selections are made; the care, ability, and excellent intentions of the gentleman who make them, are beyond dispute; as is also their obliging civility in sending us a copy of their journal.

The Board of Managers of the Education and Missionary Society of this diocese, held a meeting on the 5th inst., and adopted a report, a copy of which has been sent us for publication. We are reluctantly compelled to defer it till next week. The annexed resolutions, however, which were adopted, and on which the report is founded, will show the state of the Society:

Resolved, That in consequence of the pecuniary embarrassment under which the Society labors, it is not in the judgment of this Board, expedient, that, for the present, the appointment of missionaries in this diocese should exceed in number, one half of that of the past year.

Resolved, That the ability of the Board to enlarge the number of such appointments, depends exclusively upon the contributions which may be received from those congregations which have omitted to make, during the past year, the collections in aid of this Society, required by the canons; and that the Corresponding Secretary be directed to communicate to such congregations respectively a copy of these resolutions.

A meeting was held at St. Bartholomew's, on Sunday evening last, when the Rev. Mr. Hill preached a farewell discourse, prior to his departure for Greece. Addresses were also delivered by Bishop Polk and the Rev. Dr. Milnor. The congregation testified their interest in the mission by a contribution of over Two Hundred Dollars.

CHURCH OF THE ASCENSION.—Our distant readers will be pleased to see by the Episcopal acts that this Church is at length completed and consecrated. It is a remarkably chaste and beautiful edifice of the Gothic style, and is especially praised for the arrangement of its chancel. We sincerely congratulate the rector on this new and gratifying proof of the efficiency of his labors.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation in this city have been changed by an alteration of the time for the *French Church du St. Esprit.*

PANTOLOGY; *or a Systematic Survey of Human Knowledge, &c. &c. By* ROSWELL PARK, A. M., *Professor of Natural Philosophy and Chemistry in the University of Pennsylvania, and Mem. Am. Phil. Society.* Philadelphia: Hogan & Thompson, 30 North Fourth-street.

The advantages of a classification of the various branches of knowledge are obvious: but on what *principle* the classification should be made, is a question not easily settled, and one on which syllogistic divines and analytic philosophers would not be very likely to agree.

It would not become us, however, to speak critically of Mr. Parke's very elaborate performance without a much more careful study of it than is at present in our power. All that can be expected of us is to bear testimony—and this we cheerfully do—to the extensive learning, ingenuity, ardor, industry and candor which are evinced in the execution of the work. It is in truth an extraordinary production, and one which can hardly fail to be extensively popular, and to add new laurels to a name already very favorably known. We cannot give a better account of the work than to say, that it is, (as the author tells us he essayed to make it,) to knowledge in general, what a map of the world is to Geography; an outline showing the mutual relations of all branches of knowledge, and their comparative extent and importance. For variety and extent of information, it is the same as an Encyclopedia, while it has, what the latter has not, the advantage of a systematic and orderly arrangement. The book will be found a valuable acquisition for general readers and families, as one of easy and satisfactory reference, and for advanced students as an aid in systematizing their studies and acquirements.

At a special meeting of the Standing Committee of the Diocese of New York, held on the 6th inst., the *Rev. Frederick W. Pollard* was recommended to the bishop for priests' orders, and *Mr. William Herbert Norris*, to be ordained deacon. *Mr. Alfred A. Watson*, and *Mr. Richard Whittingham, jun.*, were, at the same meeting, recommended to be received as candidates for orders.

APPLETON & Co., 200 Broadway, have sent us:

THE MIGNIONETTE: *or, the Graces of the Mind.*

The JUVENILE NATURALIST: or, Walks in the Country. By the Rev. B. H. Draper. Autumn and Winter.

THE OLD OAK TREE. By the author of "John Hardy," &c.

The Two Defaulters: or, a Picture of the Times. By Mrs. Griffith, author of discoveries in light and vision, &c.

PAUL AND VIRGINIA, from the French of St. Pierre. The last volume is part of their Miniature Library, which is brought out in beautiful style.

We have been more particularly pleased, however, to receive from these enterprising publishers an illustrated copy of the Vicar of Wakefield, with Dr. Aikins' Life of Goldsmith prefixed.

DAYTON & SAXTON, successors to Gould & Newman, corner of Fulton and Nassau, have sent us "Florence Arnott, or, Is she generous?" being the third of the series entitled "Tales for the Young, or Lessons for the Heart, by Aunt Kitty."

The Rev. S. Davis, having removed from Patterson, Putnam co., to Pleasant Valley, Dutchess co., wishes all papers and letters for him directed to that place.

The Rev. William F. Morgan, having accepted a call to become one of the assistant ministers in Trinity parish, New Haven, desires that letters or papers should be addressed accordingly.

Bishop Kemper is at present in this city, seeking, with great solicitude, for several missionaries. He is particularly desirous, he states to us, to secure one for Green Bay, in Wisconsin, where there is a handsome church, and a small but interesting congregation that has been deprived for nearly a year of the services of the sanctuary. He will be happy to receive any communications relative to his mission, directed to Pittsburgh, in Pennsylvania, before the 29th Nov., and after that day to St. Louis, in Missouri.

The Bishop has met with several disappointments. A few days since he learned that three clergymen, whom he thought were by this time proclaiming the glad tidings of salvation within the bounds of his jurisdiction, decline entering upon the field which had been assigned to them at their own request. He considers Boonville, Hannibal, and St. Charles, in Missouri—Iowa City and Dubuque, in Iowa—Madison and Mineral Point, besides Green Bay, in Wisconsin—and Indianapolis, Vincennes, Crawfordsville, Fort Wayne and Madison, in Indiana, as stations where devoted laborers could accomplish, with the divine blessing, much good for the cause of the Redeemer.

MISSIONARY MEETING.

The Domestic Committee of the Board of Missions will hold a public meeting in St. John's Chapel, on Sunday evening, the 14th inst., at 7 o'clock, when a statement will be given of the condition of their finances, and several addresses be made; after which, there will be a collection in aid of the funds of the Committee.

Their Treasury is now overdrawn several hundred dollars; between one and two thousand dollars are still due for the quarter ending on the first of October last; and the salaries of two Missionary Bishops, and between eighty and ninety missionaries, are to be provided for on the first of January. The whole sum required to meet the present indebtedness of the Committee is $2000, and the further sum of $6500 to meet the obligations of the first of January.

A general attendance of Episcopalians at the meeting is respectfully solicited. J. D. C.

A FORM OF PRAYER AND THANKSGIVING;

to be used in the Diocese of New York, on days of Thanksgiving, appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to ALMIGHTY GOD; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, October 29, 1839.

[The Governor has appointed Thursday, the 9th of December, as the day of Thanksgiving.]

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the Morning.

Bishop Onderdonk requests us to state that the above Form of Prayer and Thanksgiving, having, in previous years, been sent to such clergy as belonged to the diocese at the time of the last Thanksgiving, is now sent to such as have since become connected with it. Any clergyman of the diocese who may not be in possession of the copy sent to him, will be supplied with another on application to Messrs. Swords, Stanford & Co., 152 Broadway, New York.

TO CORRESPONDENTS.

"Another Episcopalian" is received.

"A Churchman" and "Caveat" in our next.

"Our "Connecticut friend" is invited to go forward. We should be glad to see a second number before we commence publication.

A communication from the Rev. Dr. M'Vickar, already delayed, will be attended to in our next.

From the Spirit of Missions.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. Foster Thayer, and the Rev. George B. Engle, have been appointed missionaries in Indiana, and have proceeded to that diocese.

The Rev. Oliver H. Staples has been appointed a missionary in Tennessee, and assigned to Jackson and vicinity.

The Rev. Benjamin Hutchins has been appointed a missionary in Illinois, and assigned to Albion and vicinity.

The Rev. Edward Waylen has been appointed a missionary in Michigan, and has proceeded to that diocese.

The Rev. Fernando C. Putnam has resigned his appointment as a missionary in Maine.

The Rev. R. S. Adams, and the Rev. B. B. Killikelly, D. D., have resigned their appointments as missionaries in Indiana, the latter on account of ill health.

The Rev. G. S. Davis, and the Rev. Alanson Phelps, some time since appointed at their request missionaries in Indiana, are understood to have relinquished their appointments.

The Rev. A. H. Cornish has resigned his appointment as a missionary in Illinois, and taken charge of a parish in the diocese of New York.

The Rev. J. D. Mead has resigned his appointment as a missionary in Missouri, and has gone to the Sandwich Islands, *via* Mexico and California, in pursuit of health.

The Rev. Isaac Smith has resigned the station at St. Charles, Mo., on account of ill health, and returned to Pennsylvania.

The Rev. J. G. Hull, appointed at his request, a missionary in Missouri, is understood to have relinquished the appointment.

We regret to inform our readers of the death of the Rev. G. R. Pinching, missionary at Charlestown and vicinity, Tallahatchie county, Mississippi. The only information we have received relative to this sad event, is that he died at his station, of congestive fever, on the 4th of September last.

The Rev. Moses B. Chase, having been appointed a chaplain in the U. S. Navy, has resigned the rectorship of St. Andrew's Church, in Hopkinton, N. H. It is to be regretted that this parish is to be deprived of the services of Mr. Chase, whose labors, during a rectorship of fifteen years, have been in a good degree blessed; and we hope it will be fortunate in supplying the vacancy.—*Christian Witness.*

Consecration.—We are happy to record the addition of another to our number of sacred edifices. On Sunday morning last, 31st ult., Trinity Church, Centreville, Bucks county, was consecrated to the worship and service of ALMIGHTY GOD, by the Rt. Rev. Bishop Onderdonk. Morning prayer was read by the Rev. Dr. Clay, of Philadelphia, assisted in the lessons by the Rev. Mr. Wiltberger, rector of the Church, and the sermon preached by the bishop. In the afternoon the Rev. Dr. Clay preached, and on both occasions the church was crowded to overflowing.

This neat and commodious building is of stone, containing about sixty pews, with a comfortable vestry-room adjoining. Its erection is mainly owing, as many of our city readers are aware, to the zeal and liberality of William Stavely, Esq., who now resides in its immediate vicinity. We understand that for several months past quite a large congregation has assembled on every occasion of worship, and that the prospects of the new Church are very encouraging.—*Banner of the Cross.*

We understand that the Rev. Charles V. Kelly, rector of St. Stephen's Church, Harrisburg, is about editing and publishing an American edition of a valuable old English copy of Family Prayers.—*Ib.*

INVERNESS.—CATHOLICITY.

On Saturday week a very interesting and edifying scene presented itself in the Episcopal Church here, when there were present an American bishop, two clergymen of English ordination, and two of Scotch ordination, all of whom took part in the services of the day. This coincidence is worthy of being recorded, not only from its being quite accidental, but also from the well known fact, that the Episcopal Church of the American States derived her episcopacy partly through English, and partly through Scottish ordination. The perfect harmony in which all these met together on common ground, "in unity of spirit, and in the bond of peace," was pleasing and impressive in no ordinary degree. The American prelate was the Bishop of Virginia, and one of the English clergymen, the Rev. Mr. Stowel, of Manchester.—*Inverness Journal.*

The Rev. Mr. Marshall, formerly of the High Church, Glasgow, and now of Edinburgh, has resigned his office as a minister of the Church of Scotland, on the ground that he believes episcopal government more agreeable to Scripture than Presbyterianism.—*Liverpool paper.*

SPAIN.

A letter from St. Jean-Pied-de-Port, of the 26th ult., in the *Memorial des Pyrenees*, says: "Yesterday evening, nine Spanish priests, from Estella, arrived at Aldudes; seven of them passed through this place on their way to Pau. They are of the number of those who refuse to subscribe to the orders of Espartero relative to the last bull of the Pope. They were to have been arrested. Several priests of the same category have, it appears, been incarcerated."

The Spanish government has issued a manifesto forbidding the circulation of any bull, rescript, or brief of the Church of Rome, and ordered the arrest of any priest or layman who shall disobey.—*Ib.*

JOHN TUAM *v.* FATHER MATHEW.

For some reasons, wholly inexplicable, John Tuam, it appears, has set his face against the Mathewite movement. At Ballinrobe, a few days ago, "his grace" denounced the Teetotalers from the altar, and spoke in no very measured terms of the "wandering ecclesiastic" who dared to intrude within his (John Tuam's) jurisdiction, and "create in the minds of his people a superstitious veneration for a piece of Birmingham pewter. He would not allow such interference, and threatened the thunders of the Church against any of the faithful who should disregard his commands." "There is," said the haughty titular, "a Teetotal band; let it in future be called the chapel Land, and nothing else." The consequence of all this threatens to be a complete rupture in the unity of mother Church.—*Correspondent of London Times.*

DIED,

In this city, on Friday evening, the 29th of October, Mrs. Charlotte Thibou, wife of Mr. Lewis Thibou, sister of the late Bishop Croes, and mother of the Rev. Lewis Thibou, of Angelica, in this state; aged 73 years.

Seldom has death gained a more precious victim. Seldom has a human being entered the confines of that unknown world, whither we are all hastening, more richly furnished with the requisites to make a sojourn there happy and glorious. In reviewing her Christian character and deportment for many years, we are involuntarily prompted to exclaim, "a mother in Israel has fallen" In early life, she consecrated her talents to the service of GOD, and from that time to the day of her death, she was unwearied in her endeavors to adorn more and more the doctrine of GOD her Saviour, and to *grow in grace.* Nor were her endeavors in vain. During many of the latter years of her life, she devoted much of her time to prayer, to studying the word of GOD, and reading religious books.

In works of charity and mercy she was abund as all who knew her are prompt to testify. To the benevolent institutions of the Church, she ever held an open hand; and her greatest delight was to hear of the progress of religion, and the extension of missionary enterprises. In the social relations of life she was a pattern. Humble and meek in her deportment, faithful to all, and kind to all, she secured the affection of all. Ever calm, ever serene and unruffled in temper, she seemed to have attained to that most difficult, as well as most elevated of all positions, the victory over self. Whatever she did, appeared to spring from a desire to promote the glory of GOD. This is not the language of eulogy; it is the language of truth As her life was thus blameless and holy, her death was correspondent thereto. "Mark the perfect man and behold the upright, for the end of that man is peace." *Her end was peace.* How, indeed, could it be otherwise? She had been preparing for it so long and faithfully, she had surveyed death in all his forms so often, that all fear of him had vanished, and she received his summons not as that of an enemy coming to subject her to bondage, but rather as that of a friend, come to break her bonds and set her free. And no one that knew her, doubts that her spirit is now rejoicing in the regions of the blessed.

Let me die the death of the righteous, and let my last end be like his.—*Communicated.*

At Rye, Westchester county, on Tuesday, the 9th inst, Mrs Sarah L. Hewlett, relict of the late Charles Hewlett, Esq., in the 58th year of her age. Mrs. Hewlett was a steadfast and devoted member of the Church; and the remarks which were made in the Churchman of last week in reference to another, may with great truth be applied to her: "In the active duties of life, and in the various social relations, she exhibited a fidelity, humility, and tenderness, which procured her the regard and esteem of those who knew her. In her religious course, she was unobtrusive and deeply conscientious. As a sister, she was all that the word imports, affectionate and devoted. Her course is now finished, her race is run, and she rests from her labors. Henceforth there is laid up for her a crown of life, which the LORD, the righteous judge, shall give her at the last day."

In Garretsville, Portage county, Ohio, on the 11th of June, Miss Laura Wolcott, aged 37 years, daughter of the late Talcott Wolcott, Esq., formerly of Hartford, Con. Miss W. early made a profession of her faith in CHRIST, and united with the Protestant Episcopal Church in her native city. She retained a strong and intelligent attachment to that Church during the last 8 years of comparative exile from its worship and ordinances in the west. Her piety was deep, intelligent, and practical; and while her kindred and Christian friends are confident that it has been "great gain" for her to fall asleep in JESUS, they yet mourn her death, for they have lost a faithful, sympathizing friend, and the Church of CHRIST an humble, consistent, lovely member.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Friday, November 5, consecrated the Church of the Ascension, a substitute for a former church destroyed by fire. The Instrument of Donation by the vestry was presented to the Bishop by Mr. Robert Dyson, a member of that body, and read by the Rev. Manton Eastburn, D. D., the Rector of the parish. The Sentence of Consecration was read by the Rev. Jonathan M. Wainwright, D. D., an Assistant Minister of Trinity Church, and the Morning Prayer by the Rev. James Milnor, D. D., Rector of St. George's Church; and the Sermon preached by the Bishop.

Twenty-Second Sunday after Trinity, November 7, in Christ Church, admitted William Herbert Norris to Deacons' Orders, and the Rev. Frederick W.T. Pollard, Deacon, belonging to this Diocese, but for the present in the pastoral charge of Trinity Church, Nantucket, Massachusetts, to the Priesthood. Morning Prayer was read by the Rev. Isaac Peck, Assistant Minister of the Parish, the Sermon preached by the Bishop, and the candidates presented by the Rev. Thomas Lyell, D. D., Rector of the Church.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

21. Twenty Fourth Sunday after Trinity.
    [The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. }
17. } Ember days.
18. }
19. Fourth Sunday in Advent.
21. St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

NOTICES.

MISSIONARY MEETING.

The Domestic Committee of the Board of Missions will hold a public meeting in St. John's Chapel, on Sunday evening, the 14th inst., at Seven o'clock, when statements and addresses will be made; after which, a collection will also be made in aid of Domestic Missions.

☞ See the Communication under the above head, in a preceding column. J. D. C.

November 13, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock, P. M., pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a special meeting on Tuesday, the 30th day of November next, at 6 o'clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the Professorship of Pastoral Theology and Pulpit Eloquence."

EDWARD Y. HIGBEE, Secretary.

New York, Nov. 13, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday Evening next, the 15th inst., at half past 7 o'clock.

WM. A DUNCAN, *Recording Secretary.*

New York, November 13, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber thankfully acknowledges the receipt of the following donations for the benefit of the poor:

From "an unknown friend," $1 and a bundle of garments.

Further donations are much needed, and will be thankfully received by

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, November 9, 1841.

TRINITY CHURCH, GALVESTON.

The Rev Benjamin Eaton on returning to Texas, thankfully acknowledges the following sums as further subscriptions towards the Church at Galveston, viz:

Bishop Polk $50, R B Minturn, (50 before.) 50, Stewart Brown 50, J P Stagg, (20 before,) 30, F S Winston 20, J S Rogers 20, J A Vaughan 25, Henry Cary 50, B L Woolley 50, W H Aspinwall 50, a member of St Stephen's ch, (10 before,) 20, J F De Peyster 12, J A Burtus 20, L M Hoffman 20, J D Wolf, (10 before,) 25, W Whitlock, jr. 25, A Norrie 50, sundry collections by Dr Rogers and Mr Brown 195, two friends of Missions 50 each.

November 11, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From collection in Church of Annunciation, Rev Dr Seabury, rector, $22 23. St John's ch, Cohoes, by Mr H Howe, $2. A R Cushman, annual, $2. Total amount, $26 23.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 23 Ann-street.

New York, November 11, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 26th ult, viz:

From Whitestone chapel, Flushing, Rev John B Kerfoot, communion offering, for Missionary fund, $5 50. Grace ch. New York, Rev Dr Taylor, rector, contribution for Missionary fund, $200. St John's ch, Monticello, Rev E K Fowler, special collection for Missionary fund, $5. Trinity ch, Lansingburgh, Rev A T Twing, rector, by the hands of Alexander Walsh, Esq, special collection for Missionary fund, $20 Total amount, $230 50.

C. N. S. ROWLAND, Treasurer,

November 10, 1841. 55 Water street.

☞ The Missionaries *of this Diocese may now draw* on the Treasurer for their quarter's stipend, due on the 1st October last.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

For Trinity ch, Galveston, $40; through J Howard, Esq, receiving agent, from Chester parish, Kent county, Md, for Africa, $36 44; through B Howard, Esq, receiving agent, Boston, from St Ann's ch, Lowell, Mass, (semi-annual collection,) $32; a friend to Episcopal missions, $4; collection on Sunday evening, November 7, at St Bartholomew's ch, on occasion of departure of Rev Mr Hill, for Greece, $219 41; from a member of Trinity ch, Newark, N J, for Africa, $16 67; Dr Thos Clagget, Va, pledged at Missionary meeting, Alexandria, May, 1841, in part, $25; in Metcalf, Frederick, Va, for support of Susan Savage, Africa, $23. Total, $396 52.

J. SMYTH ROGERS, Treasurer.

New York, Nov. 11, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending November 11, from the following individuals, viz.

L W Hall, Springfield, Mass; C C Dean, agent, Boston; Charles Stimpson, Boston; R S H George, Phila; Rev W F Walker, Saratoga Springs; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the week ending Nov. 11, as follows:

To C C Dean, agent, Boston, per Harnden's Express; J N Whiting & Huntington, Columbus O, care of Thomas G Odiorne, Pittsburgh, sent to W J M'Kee & Co, 169 Maiden-Lane; W C Lord, Wilmington, N C, per schr Repeater; Ch Stimpson, Boston, per Harnden's Express; Rev P T Babbit, Hudson, per steamer West Chester; D Brunner, Baltimore, in package to R S H George; Phineas Atwater, Norfolk, St Lawrence county, sent to Leavitt, 166 Pearl street; Rev Charles Mason, Salem, by Harden's Express; Right Rev Bishop Ives, Raleigh, N C, care of White & Blume, Petersburgh, Va, by schr Planet; Joseph Gill, Richmond, Va, sent to American Tract Society; Dinnies & Radford, St Louis, sent to Harper & Brothers.

NEW YEAR'S GIFT FOR CHILDREN.

WILL be published on the first day of December, the TEN COMMANDMENTS, beautifully illustrated by twelve Engravings on Wood by BUTLER, and printed in colors, on a large sheet, (17 by 14 inches) of fine linen paper. Price 25 cents. Orders respectfully solicited by J. S. REDFIELD, Clinton Hall.

November 13. 1t

VALUABLE CHURCH BOOKS.

D. APPLETON & CO., 200 Broadway, have just published the following important works:

Palmer's Treatise on the Church: A Treatise on the Church of Christ. Designed chiefly for the Use of Students in Theology. By the Rev. Wm. Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by Rt. Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper.

The Early English Church: or Christian History of England in early British, Saxon and Norman Times. By the Rev Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives. Uniform in size and binding with the Devotional Library.

Professor Ogilby, on Lay Baptism. An Outline of the Argument on the Validity of Lay Baptism. By Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church, N. Y. 1 vol. 12mo.

Magee on Atonement and Sacrifice. Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the Principal Arguments advanced, and the Mode of Reasoning employed, by the opponents of those Doctrines, as held by the Established Church. By the late Most Rev. William Magee, D. D., Archbishop of Dublin. 2 vols. royal 8vo. beautifully printed.

Learn to Die. Disce Mori, Learn to Die: A Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D, late Prebend of Westminster. 1 vol. 16mo., elegantly ornamented.

Sacra Privata: The Private Meditations, Devotions and Prayers, of the Right Rev. T. Wilson, D. D., Lord Bishop of Soder and Man. First complete edition. 1 vol. royal 16mo., elegantly ornamented.

Meditations on the Sacrament. Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented.

Heart's Ease; or a Remedy against all Troubles. With a Consolatory Discourse. Particularly addressed to those who have lost their friends and dear relations. By Symon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo., elegantly ornamented.

A Discourse Concerning Prayer, and the Frequenting Daily Public Prayers. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis D. Paget, M. A.. Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo, elegantly ornamented.

Thoughts in Past Years. A beautiful collection of Poetry, chiefly Devotional. By the Author of "The Cathedral." 1 vol. royal 16mo., elegantly printed.

*** *These volumes will be followed by others of equal importance.* Nov. 13.

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY

J. A. SPARKS, No. 111 NASSAU-STREET,

A "MORNING SERVICE," VIZ.

TE DEUM AND JUBILATE, (IN A.)

BY WM. BOYCE, MUS. DOCT. Circ. 1760,

Adapted to the Liturgy of the Protestant Episc. Church in the United States.

With an easy arrangement for the ORGAN or PIANO FORTE, and an Explanatory PREFACE.

BY EDWARD HODGES, MUS. DOCT.

Director of the Music of Trinity Church,
New York.

☞ To be had also of J. Tiffany, Utica, N.Y.; T. Loud, 174 Chesnut-street, and R. S. H. George, 26 South Fifth-street, Philadelphia; and of A. E. Miller, Charleston, S. C. Sept. 18—tf

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Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,

BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,

HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York*, of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—and Gould, Newman & Saxton; I. Tiffany, *Utica*, N. Y.; in *Philadelphia*, at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles-st.; in *New Haven*, of S. Babcock; in *Hartford*, of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston*, of James B. Dow; and in *Natchez*, Mi., of Rev. Dr. Weller. Nov. 6—tf

INSTRUCTION IN VOCAL AND INSTUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day. Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office.

Oct 30.

PAULDING INSTITUTE,

YONKERS, WESTCHESTER COUNTY, NEW YORK.

A CLASSICAL and Commercial Boarding School for Boys. Number limited to 25 pupils.

The above Institution will commence the winter term on the 1st November. William Murrell, President.

Circulars may be obtained at Mr. A. T. Goodrich's bookstore, No. 2 Barclay st., and the office of the Churchman, No. 111 Nassau st. N. Y.

The French Teacher in this establishment has special charge of the pupils after school hours.

October 30. 3t

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841. 6t.

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separately, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6. tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman,
111 Nassau street,

DR. HODGES' ESSAY

ON

THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct 2.—tf.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under the immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch*, he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

MODERN THEOLOGICAL BOOKS.

TO CLERGYMEN, STUDENTS, &c. &c.

BARTLETT & WELFORD,

Booksellers and Importers, No. 229 Broadway,

Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols
Bingham's Origines and other Works, 9 vols
Dr Burton's Works. 5 vols
Burrows' Sermons, &c. 2 vls
Bishop Bull's Works, 8 vols
Bragge's Works, 5 vols
Bp Berkely's Works, 1 vol
Burnet's History of the Reformation, 4 vols
Cardwell's Documentary Annals of the Church, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols
Archdeacon Daubeny's Sermons, 3 vols
Douglas on Miracles, 1 vol
Fuller's Church History of Britain, 3 vols
Hall's Contemplations, 1 vol
Horberry's Works, 2 vols
Hooker's Works, 2 vols
Hale's Sermons on the Liturgy, 4 vols
Horsely's Sermons, 1 vol
Jewell's Apology for the Church, 1 vol
Le Bas' Sermons, 3 vols
Archbp Leighton's Works, 1 vol
Library of the Fathers, 6 vls
Rev Charles Leslie's Works, 7 vols
Lightfoot's Whole Works, 13 vols
Lowth's Works, 2 vols
Leland's Works, 2 vols
Palmer's Origines Liturgicæ, 2 vols
Patres Apostolici, ed Jacobson, 2 vols
Porter's Life and Times of St. Cyprian, 1 vol
Bishop Porteus' Works, 6 vls
Randolph's Theologican, 2 vols
Stillingfleet's Origines Sacræ, 2 vols
Do. Origines Britannicæ, 1 v
Archbishop Sharpe's Works, 5 vols
Shackford's Connections, 2 vols
Sherlock's Works, 5 vols
Strype's Annals and Memorials, 13 vols
Van Mildert's Works, 6 vols
Warburton's Divine Legation, 2 vols
Bede's Ecclesiastical History, 1 vol
Clergyman's Companion, 1 v
Jones' Canon of the New Testament, 3 vols
Lewis' Hebrew Republic, 3 vols

And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.

October 2—tf

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the above. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

REV. DR. WAINWRIGHT'S CLASS.

THE opening of the Rev. Dr. Wainwright's class of Young Ladies is unavoidably postponed to Monday, Oct. 25th, in consequence of his attendance on the business of the General Convention now in session.

Oct 16.

From the London Church Intelligencer.

THE CHURCH OF ENGLAND INDEPENDENT OF THE PARLIAMENT.

The Nonconformist, in *its* way of proving that parliament transferred the ecclesiastical revenues of the country from the Church of Rome to the Church of England, and that the latter was created by parliament at or about the same period, thus writes:

"By the Roman Church tithes were for centuries enjoyed, until by act of parliament 2 and 3 Edward VI., it was provided that if any rector, vicar, perpetual curate or other priest, should in future say mass in the usual manner, and not use the Common Prayer Book, he should forfeit to the king one year's revenue of his benefice, and be imprisoned for six months; that, for a second offence, he should be deprived of his benefice, and of all his spiritual promotions, and be imprisoned for one whole year; and, for a third offence, imprisonment during his natural life. And further, it authorized patrons to appoint a protestant successor, as if he were dead. If this be not, as we described it, a handing over in trust by parliament her present temporalities to the Anglican Church, we must leave *The Church Intelligencer* to tell us more precisely what it is. The original possessor of these funds are, by law, dispossessed—and by law, authority is given to appoint other men to the enjoyment of them in their stead. The state was either right or wrong in passing this act. If right, then Church funds are under its control. If wrong, then the Protestant Episcopal Church has no title to them."

We have given this quotation at length, to prevent any accusation of unfairness; but more inconsiderate, loose, and indefinite language it would be difficult to find. Whether our contemporary writes thus designedly, on feeling that his positions require it, or because he really cannot help it, we need not inquire. He speaks of "the Protestant Episcopal Church," and of "a Protestant successor," and just before of "the Protestant Episcopal Establishment," because such language seems to suit his ideas and purposes; whereas, as we have already said, the Church of England is never so designated either in her own authoritative works, in acts of parliament, or in any other documents or works of consequence. Our opponent, in common with the generality of popish and other non-conformists, labors hard to convince his readers that the Church of England never existed until the Reformation, and that at that time parliament found in the country two churches, the Church of Rome and the Church of England, and then transferred the tithes, &c., from the Church of Rome to the Church of England. But, nothing can be further from the truth, or more absurd; for, in the first place, the Reformation is never called a *creation*, for there was no *creation* of a new Church, but merely the *Reformation*, a cleansing, a purifying of the old one. It was precisely the same Church after the Reformation as it was before it. Nor did the Church of England ever *separate* from the Church of Rome at all: she merely cast off, and protested against, her errors and superstitions. There consequently was no transfer whatever of the tithes, either from the Church of Rome or from anywhere else, to the Church of England; for the Church of England continued to possess them throughout the whole course of the Reformation, as she had done for hundreds of years previously, and has done ever since. Nothing took place during the Reformation at all affecting the existence of the Church of England, as a Branch of CHRIST's Holy Catholic Church. The pope had, contrary to the laws of the Church and the country, which were still in existence, usurped authority over the Church of England, and had foisted upon her many of his corruptions; and at the Reformation, the Church cast off the usurped authority of the pope, and purified herself from those corruptions which formed no part at all of the Church, any more than a man's coat forms part of the man. And to say, that when she cast off those corruptions, the Church was no longer the same Church as she was before, is just as absurd as to say, that when a man has thrown off an old ragged dirty coat, and has put on a clean and good one, he is no longer the same man.

If the Church, with the sanction of parliament, determined that the idolatrous corruptions which Rome had thrust upon her should be cast away, and that her clergy should no longer practise them, she had full right and power to do so, and to punish, by suspension, &c., those clergy who refused obedience to her. But to say that by doing so she destroyed herself, or became a new and another Church, is ridiculous, as *The Nonconformist* must feel. In a late session of parliament, a Church Discipline Bill was passed, by which disobedient clergymen may be deprived of their benefices, and successors appointed to them; but we humbly submit to our opponent, that the Church is the same Church now as she was before that bill was passed. And such was also the case before and after the passing of 2 and 3 of Edw. VI., by which *The Nonconformist* says the Church was *created*, and had the tithes handed over to her. And it is not true, that by that law "the original possessors of the Church funds were dispossessed," and other persons appointed to enjoy them. And in fact, when it suits their purposes, the Nonconformists themselves stoutly deny what *The Nonconformist* here labors to prove. They roundly accuse the Church of being almost the same as she was previously to the Reformation, and of not having cast off half as much as she ought to have done, and that she is yet essentially popish, and all the rest of it. The old proverb will have it that a certain description of people have need of good memories, lest they contradict at one time what they had said at another. Sometimes the dissenters say that the Church of England got rid of very little popery indeed; at another time they say that she went so far in the work of Reformation or destruction, that she became a new Church altogether. When men get on the wrong side of a question, it is very difficult to find them on the right side of an argument; but not at all rare to find them plunging into all sorts of inconsistencies, self-contradictions, and absurdities. While the Church of England was not *created* at the Reformation, as the word implies, but merely reformed or purified, the dissenting churches, as they are called, have all been *created* since then, and are consequently mere churches of men—mere human inventions.

PRACTICE OF SWEARING.

There is neither pleasure nor profit to be reaped from this ungodly practice. They who are most addicted to swearing, know not why they are so; they can give no reason, why they fall continually into this abominable sin; they freely acknowledge, that they neither *propose*, nor *find*, any pleasure, or advantage in it. Other sins have one or both of these temptations, to induce men to fall; they either satisfy some sensual appetite, or gratify some covetous desire of profit; at least they hope to find their account in it. But he who swears, thinks of neither; so that he truly gives away his soul for nothing. Other sinners *sell* them at least, but this man squanders his away for that which neither pleases him, nor does him any service. Of all offenders in the world, the common swearer makes the worst bargain, gives himself up to everlasting pains and sorrows, for that which nobody advised him to, nobody tempted him to, nobody approved when done; which he himself never likes whilst doing, nor ever remembered when done, with any satisfaction or content. Let any one call to mind the many oaths, and profanations of GOD's holy name, he has been guilty of, and see what he has gotten by them, whether he be the richer, the wiser, or more esteemed, or any ways bettered by them: and will you keep a practice still, that never did, nor ever will, bring either pleasure or advantage with it? *What shall it profit a man, indeed, to gain the whole world, and lose his own soul?* But is it not still so much the worse, to lose his soul, and gain nothing? The sensual pleasures of this life may bring one to eternal pain; but yet it is foolisher, to endure those pains, for sins that have no pleasure in them. In all offences else, we consider what men aim at and intend, what their end and drift is; and what the motives and temptations to them are; and accordingly we excuse them more or less; but in this we see no end, no temptation, and they themselves say so; they are therefore self-condemned, and condemned by every body else. What shall I say further? 'Tis a practice that you hate and abhor, in all people whom you love, as in your wives and children; and a practice you cannot well endure in your servants, and such as are related to you. You would, I imagine, stand amazed, be angry, and ashamed, to hear your wives and children answer you with oaths, swear loudly upon all occasions, and mingle blasphemies and curses in their common discourses. They have the same passions, the same provocations to this sin, with yourselves; you are no more allowed by the laws of GOD, or man, than they; 'tis only custom makes the difference. Their modesty and virtue has not yet broken through the restraints of religion and GOD's laws, and I hope they never will; but if they should, they have as much to say before GOD as yourselves; no sex, age, or degree, can pretend to a privilege of offending GOD. But I would gladly hope 'tis love to those relations, that would give you both grief and shame, to hear them fall into this wicked practice; imagine therefore, since they love you also equally, that those relations are alike ashamed and grieved to see you fall so easily and frequently into that wicked practice; and for their sake, as well as for your own, forbear it. Think with yourself, that as *you* fell into this sin, by example, and hearing others swear, by habit, and by custom, so may your wife and children (without the grace of GOD, and great care) be brought, by your example, and living daily in your company, to the same shameful, wicked custom: and then, what a heap of sin and mischief do you draw upon your head, by occasioning those to fall, when above all the world you were obliged to keep upright! by drawing down GOD's vengeance on their heads, whose innocence and prayers might have prevailed with him, to spare you, and restore you to his favor! 'Tis certain indeed, that neither wife, nor children, will be excused before GOD, for following the wicked example of a husband and a father; because every body is to live by rule and GOD's law, and not by any one's example: but 'tis as certain, that he shall be punished by GOD, for giving such an ill example to wife and children, who are so apt and easy to follow it. I would not easily suppose, that women frequently fall into this accursed custom; but I say, if they do, the men are very much to blame for it, by setting them so ill an example, and giving them such countenance and encouragement. And then, what sort of a hell is there in such a house, where every one despises GOD, and tramples under foot his laws, and nobody is left, to stand amazed, to reprove, to grieve, and to intercede with GOD, for his mercy and forbearance to that sinful and lost family!—*Bishop Fleetwood.*

Tributes of respect and affection.—Neither the "golden opinions" won by Bishop Doane in England, nor the distinguished marks of kindness with which he was every where received, died away on his departure. Frequent handsome allusions to him are still made by their newspapers, and the hope expressed that the intercourse between the two Churches, so happily commenced, may long be continued. Since his return, he has received a most superb and costly copy of the English Prayer Book, (an Oxford quarto,) with the following inscription:

"Presented to the Right Reverend George Washington Doane, D. D., L. L. D., Bishop of New Jersey, by the members of the Religious and Useful Knowledge Society in Coventry; as a testimonial of grateful acknowledgment for much personal kindness: of the high estimation in which his character and services to the Church are held by them: and as a memorial of that communion which they hope and pray may ever subsist between the Anglican and American branches of the One, Holy, Catholic, and Apostolic Church. Coventry, September 2, 1841."

This is a society of young men, many of them plain mechanics, who rallied round the Church in the time of her trial, at the call of Dr. Hook, then Vicar of Coventry. Since his removal to Leeds, they continue steadfast in their principles, and are exerting an excellent influence in the community.

We have recently heard of another delightful little incident, which we trust the parties concerned will excuse us for mentioning. Three days after Bishop Doane's return to Burlington, the musical rehearsal took place as usual, at the close of the term of St. Mary's Hall. It has been the custom to invite their friends and neighbors, and on the occasion alluded to, the party was uncommonly numerous and brilliant. Our readers may judge of the Bishop's feelings when, without the slightest knowledge or suspicion on his part, the young ladies rose at the opening of the exercise, and sung a sweet and affecting little piece,—"The welcome home," —written by one of the female teachers, and set to music by their instructor in that art, Mr. Hansen, who accompanied them on the piano. It was a simple, child-like ditty, to a simple, touching air; but it was sung *conamore*, and coming *from*, went *to*, the heart. We give the first and last verses as a specimen:

"Thou'rt welcome back to the land of thy birth,
We're prepared to meet thee with hearts of mirth;
We welcome thee home, our Green Bank's pride,
We welcome thee home to thine own Riverside."

"Accept, O GOD, our simple lay,
As we pray for our Bishop here to-day;
Let a blessing rest on him, and on all
Who now have met at St. Mary's Hall."

Bishop Doane "keeps a heart," and to such as his, tributes like these have a tender, a powerful charm. In a private letter from him some time ago, he says, "to have met with such exuberant kindness abroad, and to receive such a welcome home, stirs all the pulses of my heart with gratitude to GOD, and love to my brethren and friends, and stimulates me to new exertions in the service which seeks His honor in their salvation."—*Banner of the Cross.*

FRANCE.

GRENOBLE—POPISH MUMMERIES.

The truth of the following letter, addressed to *L'Espérance*, a French paper, may be relied upon, as it comes from a source of which the veracity is unquestionable:

"Grenoble, June 21, 1841.

"Mr. Editor,—We are decidedly returning to the dark or middle ages. People will scarcely believe in Paris and elsewhere, that such an occurrence could have taken place as was lately witnessed by an entire city. It is now upwards of a hundred and fifty years since Boileau said, '*Ches nos dévots aïeux*,' &c. 'That some holy pilgrims were the first to ascend the theatre in France, and in their pious zeal represented on the stage, saints, the Virgin, and even GOD himself, through motives of piety.' A practice that existed long before the time of Boileau, who lived so long ago, a provincial town has taken care to revive, and that, too, a place celebrated for liberal principles, learning, love of improvement, &c.; in short, no less a place than the city of Grenoble. Hitherto people were satisfied, in processions, with acting the simple and solitary parts of St. John the Baptist, St. Joseph, &c., performed by children accompanying the procession; but yesterday adults were the actors, and they mounted upon stages. In Rue Lafayette, as if to contrast it the more powerfully with a name sympathising so very ill with superstition, yesterday, being the octave of Corpus Christi, posts were placed at regular distances, between which were raised small stages. Among the volatile youths of our time, not a young man could be found possessed of sufficient gravity to perform the sacred drama: therefore modest young ladies were selected for the purpose, which had the additional advantage of attracting a number of young fellows as spectators. On one of these theatres was represented the Marriage of Cana of Galilee, wherein were the bridegroom, bride, some guests, the Blessed Virgin, and Christ—the latter represented by a woman, with a long beard hanging from her chin! On another theatre was the august sacrament of the Last Supper exhibited, as a show in the street! On another was the Annunciation: the Blessed Virgin spinning her wheel, and the Angel that comes to reveal to her the designs of the Most High. On another theatre was a young lady, personating an old man, with his head muffled up in a hempen wig, and a long white beard, with a woman by his side, and a doll in his arms; they were Old Simeon, the Blessed Virgin, and the child Jesus, presented in the temple by the holy man. There were many other scenes from Scripture represented on these theatres, but I have mentioned the principal ones, and that is enough to make one shed tears of agony. Who would not weep to see religion and its mysteries turned into ridicule in our streets?—that religion of which Boileau says:

'De la foi d'un Chretien les mysteres terribles
'D'ornemens epares ne sont point susceptibles.'

There is no dearth here of laughter-exciting ornaments, hempen wigs, beards of every color hanging from the chins of young women, dolls, distaffs, &c. The pit was much gayer than those of our theatres, for in spite of their fantastical disguises these young ladies, not inured to the public gaze, were pale from emotion, and looked like victims dragged to the altar. The crowd, attracted by so novel a sight, was immense. Figure to yourself, then, on one side, these theatres with the performers, &c.—scenes so strangely and variously assembled. On the other, an immense concourse of people rushing tumultuously forward, pressing upon, and elbowing each other. A host of young fellows staring those poor young ladies out of countenance, shocked to find themselves exposed to public view. The young men bursting their sides laughing, making all sorts of remarks, and unmercifully quizzing both the actresses and their religion. Just fancy what commotion, what confusion, what a medley, what a humming sound arising from a mass of people pressing forward towards all these acred mountebank stages. This is called here the Christian religion."—*Church Intelligencer.*

SYRIA.

RELIGIOUS DENOMINATIONS IN SYRIA.

From a review of Dr. Robinson's work on Syria, in *The Times*, we select the following:—At the end of his book there is a short account of the religious sects now existing in the Holy Land. The mass of the population are of course Mohammedans—"Sunnites of the orthodox faith." There are also in one part of the country a body of Shiëtes—the Persian form of Mohammedanism, regarded as heretics by the rest—and the remnants of the old tribe of Assassins, now called Ismaelites—the Nusairiyeh and the Druses. These three last keep their respective religions a profound secret. The native Christian population amounts to about 400,000 or 500,000 souls—all, in point of fact, certainly in language, Arab. The following is, however, the melancholy, though somewhat whimsical, list of the varieties which it embraces:—Greek, Syrian, Armenian, Latin, Greek Catholic, Syrian Catholic, Armenian Catholic, and Maronite. Of these, the great body (p. 332) are "Greeks," who are of course, as their name implies, in communion with the Greek Church. Their bishops, indeed, are mostly Greeks by birth. They retain, however, an Arabic ritual. The Syrians, as they are commonly called, are Jacobites, and subject to the Jacobite Patriarch in Mesopotamia. Like the Maronites, they are of Syrian origin, and preserve the Syriac ritual. The Jacobites are looked upon by all other sects in the country as heretics, and as such, and because they are few and poor, they are generally despised." The Armenians, except the mere fact of their being domesticated in Palestine, are what they are everywhere else: the five last are in communion with Rome, the Latin being those who adopt the full Latin ritual and discipline, and the Maronites, as is well known, a distinct tribe, very deeply devoted to the Roman see, but still using the Oriental rite, and the Syriac as their ecclesiastical language. The other three consist of converts from the Greeks, Syrians, and Armenians, respectively; retaining, in each instance, almost entirely the ritual and discipline of the body from which they have seceded. The Greek Catholic Arabs, for example (a sadly significant name) still preserve their native Arabic ritual, observe the Oriental calendar, and receive the LORD's supper in both kinds as formerly, and their priests are still allowed to marry. Even within the Roman communion, the Maronites, "who are," according to Dr. Robinson, "disposed to be exclusive and conceited in the idea of their unparalleled orthodoxy, are not much liked by their neighbors, even of the Papal Church, being generally accused of narrow-mindedness;" and the bitter jealousy which exists between the Roman and Greek communions is notorious.

In Jerusalem, where they come into direct collision, an English traveller represents it as "intense hatred," and accuses them of taking every opportunity of slandering each other. "Each endeavors to bribe the Turk to oppress the other, and was it not for the iron hand that keeps them together, they would tear one another to pieces." It is humiliating to think how this divided and bickering Christianity must appear in the eyes of the heathen—the staid Turk or the shrewd Arab, who is called in to preserve peace between the contending parties by actual lashes of the whip in the very Church of the Holy Sepulchre. However, even with this state of division Dr. Robinson is not satisfied; he wants a fresh element of discord, a fresh wrangler to tear Christianity in pieces. He wants a Protestant sect; it does not at all seem to occur to him that any one would be at all better than another—but a Protestant sect.

A German journal publishes a letter, dated Beyrout, the 8th ult., which states that the negotiations with the Princes of Mount Lebanon had taken an unfavorable turn for the Sultan. Some weeks since the inhabitants of Libanon agreed to pay 3500 purses; (they paid 11,000 during the dominion of the Egyptians;) the only condition they added was, that they should be exempt from all customs' duties. At present they refuse to make even that slight sacrifice. They have, under various pretexts, sent forward advanced posts to within a short distance of Jerusalem, of which they appear determined to take possession. El Arisch, near Jerusalem, had been pillaged by the Arabs. The English had repaired the breaches made in the fortifications of St. Jean d'Acre on the land side by the explosion of a powder magazine, and rendered the remaining fortifications more efficient. It was likewise said that the British wished to place a garrison in Mount Carmel, which is an important position, but that France, under whose protection the convent was placed, was opposed to it. The mountaineers in that quarter are quite opposed to the Turkish dominion, nor are they well disposed to the English. The great wish of all the Christians of those countries is to form an independent kingdom, having Jerusalem for its capital, placed under the protection of the Christian Powers, and paying an annual tribute to the Sultan, if necessary. The Porte will never be able to reduce them to submission except by force of arms, and for that purpose they will find it necessary to employ at least 50,000 men, as the Christians have that number, under arms, and have the advantage of impregnable positions.—*Times.*

The *Augsburg Gazette*, of the 7th, contains a letter, dated from the banks of the Danube, which asserts that the legitimists of France, have formed a plan for creating a Christian kingdom of Syria, and placing the Duke de Bordeaux on the throne. According to this account, the legitimists have sent a deputation to the young prince at Kirchbourg, praying him to countenance their views, as they calculate that they can restore him with more facility to the throne of his ancestors if at a future period he could present himself to the people of France as already King of Jerusalem. The *Gazette d'Augsburg* does not vouch for the authenticity of this intelligence, and we concur in that view of the subject. The same paper further states that Colonel Carmichael Smith passed through Frankfort from Malta a few days since, and distributed there several copies of a pamphlet on the necessity of founding an independent Christian state in Syria, under the protection of the European powers.—*Herald.*

TURKEY.

The *Augsburg Gazette* publishes a letter from a private correspondent from the banks of the Danube which states that there are at present three French parties engaged in an association for the deliverance of the Eastern Christians from Turkish tyranny. The first is composed of French legitimatists, whose ostensible head is Chateaubriand, who receives his inspirations from M. Barachin. The second is directed by the distinguished Philhellenic Equard; and the third is the Popish Propaganda of Lyons. Each party pursues its own peculiar interest. The French Legitimatists have, in this affair as in every other, but one view—that of restoring Henry V. to the French throne. Unlike the first restoration, this young prince will never return by the aid of foreign bayonets, but the young men of his party expect to establish him on the throne by a domestic movement. The legitimatist party has for the last ten years made use of every exertion to attain this object, and has made proposals to this effect through its emissaries to all the great Powers, and held out advantages to be attained by Germany in consequence of the accession of a Bourbon to the throne of France. These cabinets, however, do not sufficiently feel the advantages promised to be derived from such a connexion. For some time back the legitimatist party have directed their views towards the East, and the legitimatist ambassadors from Kirchberg demand the throne of Syria for Henry V., in order that as King of Jerusalem he may knock at the gates of Paris. It annoys them a little, however, that this throne is not yet vacant. Until then the entire body of Eastern Christians will be kept in commotion. The fact that the population in communion with the Latin Church does not amount to more than 500,000, and that the schismatics are not well disposed to the others, does not appear to make any impression upon the partizans of the most Christian king. In the mean time the Mahomedans pursue their course. The Equard party are actuated by purely philanthropic motives, and it is possible they may effect some practical good in consequence of the present position of the European Powers, and the independece of the kingdom of Greece. The first object is Candia, as Syria is that of the legitimatist party. The Propaganda of Lyons is influenced exclusively by a desire to propagate the Popish religion, and their sole wish is to convert the schismatics, and if possible the Sultan, to their faith.

The *Augsburg Gazette* of the 3d instant, quotes a letter from the frontiers of Turkey, stating that the humanity displayed by Yacoub Pasha had gained him the sympathy of the inhabitants of Bulgaria. He had just addressed to the Christians who had not yet returned to their homes an invitation to that effect, promising them pardon for the past and protection for the future. He even offered to supply them with means to rebuild their houses.

The *Augsburg Gazette* of the 4th inst., states that the Ottoman empire (according to the last census) contains 23,000,000 inhabitants, of whom 16,000,000 profess the Mahometan religion, and 7,000,000 Christians and Jews. The Turkish population at Constantinople had tripled since the suppression of the Janissaries, and the government asserts that the population is increasing throughout the empire. The population of Asiatic Turkey comprises 10,000,000 Mussulmans, and only 2,000,000 Christians.

The *Cologne Gazette*, under date Berlin, 28th ult., states that despatches had been received in that city, from the Aulic Councillor Brumsen, announcing that the Court of Vienna was desirous of forming a confederacy of Christian powers for the protection of the Christian population of the East, and that France and Great Britain were equally favorable to such a plan, and were of opinion that, as the means possessed by Turkey were insufficient to prevent the oppression of the Pashas, it was proposed that the allies should send commissioners into Syria to inspect the Turkish authorities.

THE TWO JOHN WICLIFFES.

Remarkable Fact.—It is an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming there the heads of houses, the one of Canterbury, the other of Balliol—both prebendaries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wicliffe is a local one, and the only locality in England bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the graver charge, preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience, and that, being a man of good parts, he exercised them to an evil end." Light is, however, thrown upon these matters by the discovery of the fact, that the Warden of Canterbury Hall and the Reformer were two distinct individuals, which is clearly and satisfactorily established in an article, from which this is abridged, in the *Gentleman's Magazine* for August.—*London Church Intelligencer.*

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